GEN

ALLEN COUNTY PUBLIC LIBRARY
3 1833 03372 1249

Gc 974.402 B38a
Archer, Cathaline Alford.
Becket sons in a
Massachusetts settlement of

BECKET SONS
in a
Massachusetts Settlement
of
New Connecticut

By

Cathaline Alford Archer

NEW HAVEN, CONNECTICUT

OCTOBER, 1953

ORIGINAL DRAFT, JULY, 1941

Allen County Public Library
900 Webster Street
PO Box 2270
Fort Wayne, IN 46801-2270

974.41
An23f

COPYRIGHT, 1954, by
Cathaline Alford Archer

Published by
L. W. Gibbons
Northford, Conn.

PART I - FOUNDING FATHERS

Isaiah Kingsley - Nathaniel Kingsley - Jonathan Wadsworth - James Birchard - Benoni Messenger - Elijah Alford - Ebenezer Adams - "The Church of Christ in N^{O} 4" - Its Covenant - "Subscribers" in "the First Congregational Society in the Town of Becket" - A new Church formed in Becket in May, 1811---

PART II - WINDHAM in the WESTERN RESERVE

The Susquehannah Company- An "equivalent" for the Susquehanna lands- Controversies over boundaries- The Connecticut Land Company- The "77th Draft" for shares of land in the Reserve- The Becket Land Company- Eleven members of the First Church in Becket dismissed and their Church organized- Their removal to the Connecticut Reserve- Thatcher Conant's pocket journal of his trip to New Connecticut- The Rev^{d} Joseph Treat's History of Windham---

Digitized by the Internet Archive
in 2019

https://archive.org/details/becketsonsinmass00arch

FOUNDING FATHERS

A typically gleaming white New England Church stands on a hill top in Becket, in the Massachusetts Berkshires, facing easterly. The original Meeting-house faced to the southward toward Connecticut from whence most of the founders of church and town had come. The present church, the second church building on this site, represents in retrospect almost two centuries of faithful service "in all Religious duties towards God."

The First Church of Christ in Becket, "gathered" in 1758, has been true to the covenanting pledges of its first members who signified their direct and individual dependence "upon the Power of the Eternal Spirit of Grace." It has maintained not only its own unbroken record as a "free and independent" Church of Christ, but it sponsored an offspring church, The First Congregational Church in Windham, Ohio, organized in Becket on May 2nd, 1811, and transported like an Ark of the Covenant as its covenanting members journeyed in their ox-carts to their new township "on the Reserve."

This story is told by one born of Becket stock in the Ohio town of Windham. Perhaps she may attempt with some propriety, therefore, to reconstruct the pattern from which this Berkshire town and church were fashioned. With some adjustments due to the change from provincial to a constitutional system, church and town "on the Reserve" originally followed the Becket form.

Although some of the earliest settlers were of Massachusetts origin, naturally, groups of families from Windham, Norwich and Simsbury, Connecticut, determined Becket's founding pattern. Representatives of these same families a half century later transplanted their church to the Ohio country and built their town around the church. The impelling motives, greater individual freedoms, religious as well as economic, seem to have been practically the same for both earlier and later migrants.

The first migration, from Connecticut to the Massachusetts Berkshires during the middle years of the eighteenth century, took place at a time when Connecticut's churches were agitated by ecclesiastical and political discord. Both Fundamental Orders and the Charter of Connecticut, under which colonial Connecticut had operated for a hundred years at this time, exercised authority over ecclesiastical as well as civil affairs. The colony was governed by a small body of magistrates and freemen who were landowners and were otherwise qualified by reason of having been selected from the substantial and godly men of their communities. Freedom to the individual extended to those who were "Christians of honest and peaceable conversation, substantial, respectable ... worthy to build up a community the design of which was religious," according to Professor Charles M. Andrews in his discussion of the term "freeman" in Connecticut's history (in Becket's records "freeholder" was the term used).[1]

Although not in theory, in practice only church members had the franchise. Yet colonial law commanded a tax from all persons for the minister and for the church. Not all Christians of "peaceable and honest conversation" were church members, however, because many persons were reluctant to make the public declaration of a change of heart, that is, "regeneration," required for full church membership. And so the "half-membership" or Half Way Covenant had come into vogue. Some churches accepted this compromise; others at first accepted it and then later rejected it. John Warham, first minister in the church in Windsor, is said to have commenced the practice in 1657 and then in 1664 to have declared that he had met with so many arguments against such procedure that "he could not go on as he had done without scruples of conscience." But his successor resumed practise of the "halfway covenant." Like many another compromise for political purposes, this one resulted only in increasing dissension. Discord grew in Connecticut's churches.

By the time of the Great Awakening (1740-1742) contentions had become

acute. Three parties had emerged: the "Old Lights," or conservatives; the radical "New Lights;" and the moderates who welcomed the revival but protested against its excesses. "New Lights" were loud in their protests against the colony's tax requirements and particularly objected to paying a legal "Ministers Rate," the tax imposed for the support of church and minister. Greatest dissension was in southeastern Connecticut. Windham and Norwich seethed with controversy.

Discontent had been growing in Windham's First Church where the Reverend Thomas Clap had been minister from 1726 until his appointment in 1740 to be "Rector" of Yale College. The "people of Windham had been restive under Mr. Clap's severity of discipline," and when his successor, the Reverend Stephen White (Yale College, 1736), who was opposite in temperament and a "New Light" in his "theological affiliations," became pastor in August, 1740, there was a sudden storm of dissension.

Groups of dissenters "separated" themselves from the established church, denied its right to exact the authorized "rates" and began to meet in private homes or "independent meeting places." They opposed the "half-membership" of the Half Way Covenant and begged that they might be "separated" from their "lawful Congregation." Dissension grew; leaders in the controversy were fined and thrown into jail. Yet one of these leaders, Elisha Paine, declared that "he would rather be burnt at the stake" than be compelled to listen to the preaching of the conservative ministers in the churches "established by Civil Authority."[2]

Most fanatical of these Separates or Independents were in the Third Society or Scotland Parish of Windham where the Reverend Ebenezer Devotion (Yale College, 1732), "one of the most learned and ingenious ministers in the colony," had ministered for some half dozen years. Several of the leading families of the parish, with John Walden, Amos Kingsley, Peleg Brewster and Zebulon Rudd as spokesmen and leaders, withdrew from Mr. Devotion's church

and organized their Scotland Separate Church. They built their Brunswick Meetinghouse a mile south of Scotland Village and there one John Palmer, unauthorized and "without lawful permission," continued to defy Connecticut's colonial law by preaching to these people of "peculiar conscience." This congregation had only a brief existence but the ancient burial ground of Scotland Parish still remains upon the hill overlooking the spot where Ebenezer Devotion's truant parishioners worshipped.

In this now remote God's Acre are the gravestones of John Palmer and of members of the Rudd and Brewster families; in the midst of these a large horizontal free-stone tablet bears this inscription:

To the memory of that great & good Man
the Rev^{d} Ebenezer Devotion
First Pastor of the 3^{d} Church of Christ
in Windham
He was born in Suffield May 8th AD 1712
Ordained Oct 22^{d} 1735 and deceased
July 16 th1771
Descended from venerable Ancestors
He increased the Honor of the Family
His genious was universal
Which being cultivated with Care & Diligence
Rendered him eminent in the various
Branches of Science; And most peculiarly
as a Politician & Divine
He was an Example of Benevolence
Gravity, Fortitude
Sobriety, Cheerfulness, Prudence
& Hospitality
An Unshaken Friend A kind Husband
A tender Parent A sincere Christian,
A Wise & faithful Minister of Christ
Greatly esteemed by all good Judges of his
Acquaintance
And beloved by his Flock
Death wounds to cure; we fall we rise;
we reign
Spring from our Fetters; fasten in the Skies

This epitaph is included to indicate how completely Devotion's sagacity and learning triumphed over a short-sighted and short-lived fanaticism. The excitement of Separatism in Windham soon subsided, just as it had also waned in the Norwich parishes where the Reverend Benjamin Lord, Yale College, 1714, was minister in the First Church and the Reverend Henry Willes, Yale

College, 1713, was minister in the second Church. In both parishes separate churches had been formed and then soon discontinued. As in Windham, some members returned to their original congregations; others joined the Baptist groups then forming. Connecticut's General Assembly made concessions, 1753-1755, to the dissenters, but by this time representatives of Kingsley, Rudd, Walden and - somewhat later - Brewster families of Windham, and Wadsworth, Birchard and Messenger families of Norwich, were removing to a new township in western Massachusetts where the greater freedom of the frontier was attractive.

Disagreement in Simsbury's First Church was of a different form. Although some of the discontent during the pastorate (1744-1754) of the Reverend Gideon Mills, Yale College, 1737, who had been prepared for college by his brother, the Reverend Jedidiah Mills, George Whitefield's "dear man of God," may have been theological, it was far more the result of a long-standing local controversy. This was a controversy over the site for a new meeting house, which had continued for almost two decades. Committees for the town chose first one location, and then another. No choice was satisfactory to the town's people. After ten years of argument the town fathers hit upon a novel method by which they hoped to solve the problem.

A curious and valuable map of Simsbury (which the writer has examined), drawn about 1730 and still preserved with colonial ecclesiastical documents in the State Library at Hartford, is not only a plan of the town but it plats all the dwelling houses therein at the time (about one hundred sixty), and for most of them records the names of their owners. In order to ascertain the approximate center of population and thus determine what might be the reasonable site for the meeting house, the cartographer had been directed to delineate the peculiar form of the town with its two principal and almost parallel streets, each about ten miles in length, on either side of the then unfordable Farmington River. Only canoes and two ferries furnished means of transportation across the river

for east-siders who were required to attend meeting in the original meeting house in Hop Meadow on the road west of the river.

The 1730 map served only to widen the division of opinion. Many petitions to the Colony's General Assembly for committees to "take a view of the situation" and to suggest solutions of the problem, brought no "utter end" to the bitter controversy. Not until the October, 1736, session of the General Assembly was it finally settled by a decree which divided the original Parish of Simsbury into four separate parishes or congregations: the First or South Parish, the Northeast or Turkey Hills Parish (East Granby), the Northwest or Salmon Brook Parish (Granby) and a fourth which combined the southeastern corner of Simsbury with a small portion of Windsor. The problem of locating the new meeting house had been multiplied by four! And several more years elapsed before the new congregations were fully organized.[3]

On the road east of the Farmington River and directly opposite the meeting house in Hop Meadow Street, as shown on the old map, the house of Josiah Alford is represented. It stood in a part of what presumably had been an original grant to his grandfather, Benedictus Alford, "ye brave Sergeant Alvord," of Windsor, who had been thus rewarded for his services in the Pequot war. Josiah's wife was Mary Case, daughter of Samuel Case, one of the forty-two persons who had signed on November 10, 1697, the Covenant of the First Church in Simsbury. (Josiah and Mary were cousins, their mothers having been daughters of Jonas Westover.) Josiah Alford seems not to have been counted a member of the First Church and was probably one of the dissatisfied east-siders who had remained aloof in the meeting house controversy. However, it may be assumed that from 1733 when "the Inhabitants of Tirkey Hills with the adjacent neighbours" had "liberty to be a ministerial society" he was included with the Turkey Hills Society (see later reference to the loss of all East Granby records prior to 1776). This assumption is confirmed by "A List of y^{e} Members, Male & Female, belonging to y^{e} c^{hh} in Turkey Hills," dated "January 22 1777," in

which appear the names of "Mary Alford Wid." and of the son Josiah who for many years was a deacon in the Turkey Hills Society.

North from the meeting house on the old map there is drawn a cluster of houses inscribed "Higleys." These belonged to various members of the family of John Higley originally of Windsor and one of the patentees of Simsbury. "Captain" John had died in 1714 but his home estate in this section of Simsbury, long known as Higley-Town, was occupied by the oldest son, Brewster, at the time the ancient map was prepared. Four years thereafter the second Brewster Higley, known as "En^{sn} Brewster Higley" or "Deacon Brewster Higley the 2^{d}," chose for his home site land in the extreme northern part of the later First Parish, that is, the present town of Simsbury, and on the western side of the road, the present highway to Granby (his house stood until 1948, clearly identifiable from the highway). He was converted under the preaching of George Whitfield during the Great Revival Of 1740. Thereafter to the end of his long life he was an ardent churchman; he was deacon in Simsbury's First Church and influential in town and church (his commission as "Ensign of a Battalion" during the Revolutionary War was signed by his first cousin, Jonathan Trumbull, Governor of Connecticut).[4]

Although there is no record of the marriage of Elijah Alford, son of Josiah (born in the same year as George Washington, 1732), and Hannah Higley, eldest daughter of Deacon Brewster, 2d, it may be assumed to have taken place early in 1756. Albert Carlos Bates in his published "Records of the Congregational Church in Turkey Hills now the Town of East Granby, Connecticut, 1776-1858," confirms "the loss of all records of the church previous to November, 1776." However, in December, 1755, "Josiah Alford of Simsbury" for nineteen pounds, nineteen shillings, had bought "Lott N^{o} 54" in Housatonic Township Number Four (Becket) from "David King of a Place called N^{o} 4." This land "David King now Resident at a place called N^{o} Four in the County of Hampshire Province of Massachusetts Bay" had purchased two years earlier from John Huggins

of Sheffield, Massachusetts. Presumably Elijah and Hannah Higley Alford became residents of the newly opened plantation called "Number Four" sometime during 1756, evidence for which appears in proprietors' and other records.[5]

By this time the new settlement in the Massachusetts Berkshires was five years old. Families from Windham and Norwich, others from Simsbury, had joined the original first settlers who were from Massachusetts, including William Watson of Blandford, Josiah Walker of Westborough and David King of Westfield.

Men of Norwich seem to have been the earliest Connecticut investors in the Housatonic Township Number Four. James Birchard, born in Norwich on May 3, 1699, and married there in 1723, but called "of Glassonbury in the County of Hartford & Collony of Connecticut" on "March the fourth 1743" when he bought "One Certain Right in a new Township Numbered Four Lying between Westfield & Sheffield ... The Home Lot being already laid out and ... Numbered Seventy Two," soon disposed of this land but by 1753 had acquired three other "Home Lots," to be shared with his son, James, Jr., known as "Lieut James Birchard" whose wife was Abigail, daughter of David King. Both elder and younger Birchard appear to have been living in the new township in 1753. Both became active participants in its prudential affairs and in the founding of its church.[6]

Another who contributed significant service in the organization of this Housatonic township and its church was Jonathan Wadsworth. Born in 1722 in Roxbury, Massachusetts, he was of the fifth generation from Christopher Wadsworth who came to Boston in 1632 on the ship Lion. His great uncle, the Reverend Benjamin Wadsworth, was president of Harvard College from 1725 to 1737.[7] In collateral branches of the family there were Captain Joseph Wadsworth of Charter Oak fame and in a later generation Henry Wadsworth Longfellow. Jonathan, whose wife was Rebeckah Davenport, removed to Norwich about 1750 and became associated with a group speculating in Housatonic lands.

But the land he purchased in May, 1753, was for use as his own "Home Lot" and only a short while later he was designated in deeds as "of N^{o} 4 in the County of Hampshire in the Province of Massachusetts Bay." During many years thereafter he was continuously on committees "to Lay out Roads," "to manage Prudentials," "to provide Preaching" or "to Build the Meeting House." He provided land in the Center "for the Towns Publick use," that is, for the meeting house, the burying ground and the Common. In 1774 he was the town's delegate to the Provincial Congress. And he was moderator at a town meeting on April 23, 1775, when Becket's company of "minute men" was inducted into the Provincial service.

Several other families "of Norwich" soon followed the Wadsworths to the Berkshire settlement. Benoni Messenger's was one of these (his marriage to Mary Wood was recorded by Henry Willes, "Pastor of y^{e} 2nd c^{hh} in Norwich" on "September y^{e} 6th 1738"). Benoni bought land north of Wadsworth's, adjoining the plot later designated as "Land for Publick use," the Common. Since the Reverend John Ballentine of Westfield recorded in January, 1770, that he lodged "at Messingers in Becket" on a journey to Pittsfield, it may be assumed that Benoni then "kept" the tavern at the Center. At about this same time Benoni was charged with the "care" of the meeting house. His sons, Ebenezer, Hiram and Bille (the last named born in "N^{o} four" -Becket- in 1757, according to Norwich records), all held places of esteem in the community. Two were amongst the emigrants to Ohio.

Jonathan Rudd may have been the earliest of the Windham contingent to buy land in "N^{o} 4," March, 1750, but Nathaniel Kingsley seems to have been the first of this group to become a permanent resident in the township. He was the second son of Amos Kingsley, the Separatist of Scotland Parish, Windham (see page 3).[8] He married Sarah Walden, daughter of another Separatist of Scotland Parish, John Walden, on March 16, 1748/9. The birth of their eldest child, Sarah, was recorded in Norwich (Jan. 11, 1749/50), but the birth of their

second child, Jedidiah, was recorded in Becket (November, 1753), so it is reasonable to assume that they may have been settled on their "Lot 69 in N^{o} 4" soon after the deed from its original owner, Joseph Witt of Brookfield, was recorded in December, 1752. Nathaniel Kingsley, more than any other, as "Clerk to the Proprietors," first magistrate in the town, deacon in the First Church, captain in the militia and holder of many minor offices, set the composite pattern of the frontier town. His long career in service to church and civil state covered a period of fifty-five years: thirty-five as deacon, 1772-1807, forty as magistrate, 1765-1805, and ended only at his death.

Isaiah Kingsley, Nathaniel's older brother, was the next of the several Kingsleys to arrive in the new township. One of the founders of the First Church, he presented his "Letter of Recommendation from the Rev^{d} M^{r} Devotions Church in Windham" (Scotland Parish), and at the first "Regular Church Meeting" on March 8, 1759, he was elected its first deacon in which office he served until his death in 1797. His son Enos, born in Becket in 1757 and the first child to receive baptism in the church organized the following year, succeeded his uncle Nathaniel as deacon in the church. Enos Kingsley continued in this office until he departed to join his oldest son in Bainbridge, Ohio. In the meantime another son of Enos, Jonathan Wadsworth Kingsley, grandson of Jonathan Wadsworth, had removed to the Becket settlement in Windham, Ohio, where his cousin, Xenophen Wadsworth, another grandson of Jonathan, was already settled.

Other Kingsleys, the father Amos and a younger brother Amos (both fixed in their Separatist views and both later leaders in the Baptist congregation), and the sister Ruth, wife of Elisha Rudd, followed Isaiah into the township. It was a greatly respected and influential family. One and all, the Kingsleys were credited with great piety, "wisdom, integrity and fidelity." In a letter bearing the inscription, "Our Ancestry &c Addressed to my Children. Silas Kingsley 1842. In the 70th year of my age," the Reverend Silas Kingsley, son of the younger Amos, wrote, "Doct Oliver Brewster, who was a native of

Conn in the midst of our relatives ... said to me that they were the most pious persons he was acquainted with ..." (Doctor Oliver Brewster of Lebanon, or Columbia, Connecticut, who had been a surgeon in the Continental Army, became a resident in Becket about 1785 and for the remainder of his life was "Physician in the town").

To the roll of early immigrants whose background was in Connecticut there should be added the names of: Ebenezer Walden, son of the Separatist John, and Sarah Walden Kingsley's brother; Ebenezer Adams of the Henry Adams family, originally of Canterbury but immediately from Suffield, a brother of the elder Amos Kingsley's wife Ruth; Daniel Waite of Norwich, who had bought land in the Housatonic township as early as 1749; Henry Viets of Simsbury, nephew of "Captain" John Viets (Master and Keeper of Newgate Prison) and cousin of the Reverend Roger Viets of Saint Andrews Church in Simsbury; and Philip Goss for a time of Simsbury but subsequently from Granville, Massachusetts. And now it may be of interest to note the progress made in the settlement of Housatonic Township Number Four by the small group of Massachusetts men who were first in the field.

Although the grant of this township to a group of proprietors in eastern Massachusetts had been confirmed by the General Court in January, 1736, and provision had been made "that there be sixty-three home lots laid out .., one of which to be for the first settled minister, one for the second settled minister and one for the school and one for each grantee; which shall draw equal shares in all future divisions; said lots to be laid out in as regular, compact and defensible manner as may be .., " with settlement to proceed as soon as circumstances should allow, fourteen years elapsed before any actual settlement was begun. Hardships of the frontier, fear of the Canadian Indians, vicissitudes of war (1744-1748), all combined to prevent the proprietors from finding "Some Effectual method to bring forward the settlement of the Township." After long delay, however, Josiah Walker of Westborough signified that he was ready to

rebuild a saw-mill which was begun in 1740 and then abandoned. In June, 1750, David King of Westfield and William Watson, designated since 1742 as "Dwelling on the South Side of the Town," filed with the General Court a statement to show that they were "daily carrying on the settlements" in Number Four with the "design to be soon upon their land with their families." The General Court then passed an "Order of Notice" to the other proprietors to complete the settlement of the township. On October 1, 1751, "David King of Westfield Gentleman" and Lidia King sold their "home Lot with a House Shop Barn & other Small Buildings," and also other property in Westfield, and were described in a later deed as "now living in a new Township called N^{o} 4 in y^{e} County of Hampshire & Province of the Massachusetts Bay in New England." [9]

Not until August, 1756, did the proprietors record an attempt to fulfil their obligation to call a "settled minister." Meeting at the "House of M^{r} Jonathan Wadsworth," they gave such a call but it was declined. Another period of frontier warfare had settled over the Housatonic valley. Fourteen forts and stockades were built between Stockbridge and Greenfield. These were garrisoned for the purpose of guarding farmers in the hills while they sowed and harvested their crops. By the summer of 1757 when Fort William Henry was attacked several hundred men from Hampshire County were recruited and sent to Lake George. David King "of N^{o} Four" was in one of the Springfield companies, as reported on Colonel John Worthington"s Roll of Minute Men. And then the next record of him is of the death of Captain David King on November 3, 1757.[10]

The proprietors provided some "Preaching" in the meantime, and then on October 11, 1758, meeting at the "House of M^{r} James Birchard," they extended an invitation to Ebenezer Martin of Canada Parish in Windham, Connecticut, Yale College, 1756, to become the first settled minister in Township Number Four. He accepted the call and upon his arrival began the work of "gathering" a church. William Watson, Isaiah Kingsley, Philip Goss and Daniel

Waite made the arrangements for the organizational meeting" on the 28th Day of December AD 1758," and for the ordination on February 22, 1759, both "at the house of the Widow Lidia King." Besides these four, original members of the new church included: Thomas Baird, Junior, formerly of Mendon, Massachusetts (connected by marriage with the Josiah Walker family); Jonathan Walker, son of Josiah; and Ebenezer Bush from Westfield, who was chosen deacon in 1761 but died of smallpox six years later when an epidemic ravaged the whole Connecticut valley and the hill country west of it.

The preamble and two of the three sections comprising "The Covenant that the Church of Christ Entered Into in N^{o} 4" were recorded as follows:

> "We whose names are here under Subscribed being now assembled in Defense of God; and in the name of our Lord Jesus Christ, after humble Confession of our manifold Violations of Covenant with our God and Ernest Supplycation for his Pardoning mercy through the Blood of Christ, and deep acknowledgment of our unworthiness to be owned as the Lord's Covenant people; also acknowledging our Inability to keep Covenant with God without the Special Influences and assistance of his holy spirit. Yet being sensible that God Loudly Calls us to Repentance and Reformation; we do thus in a humble Confidence of his gratious assistance through Christ Renew our Covenant with God and with one another in the following manner.
>
> "I - and above all we Give ourselves up to that God whose name is Jehovah; father son and holy ghost; the only living and true God; and to our Lord Jesus Christ our only Blessed Saviour; prophet priest and king over our souls; and only mediator of the Covenant of grace, into God as our Chief Good; and unto our Lord Jesus Christ by faith and gospel obedience as Becometh his Covenant people forever. We do also give up our offspring to God in Christ Jesus; avouching the Lord to be our God, and the God of our Children and ourselves and our Children to be his people, humbly adoring the Grace of God that we and our children with us may be the Lords.
>
> "II - for the furthering of our Blessed Communion with God & with our Lord Jesus Christ his only Son and that we may grow up more firmly therein we do Give up ourselves to one another in the Lord, according to the will of God firmly Covenanting and Binding ourselves to walk together as a right ordered Congregational Church of Christ. Promising by the grace of God assisting us according to our place and power to Establish and observe all and Every one of these ordinances, which Christ has commanded to be observed by his people according to the order of the Gospel; so far as the Lord hath or shall Reveal to us, and according to the Rules of God's word in Brotherly love; faithfully to watch over one another's souls, and submit ourselves to the Government or Discipline of Christ in his Church."

A third section, opening thus:

> "with a deep sense and powerful acknowledgment of those many and Great Evils which we in particular and Gods people in general are guilty of; we faithfully Promise and Engage God loudly Calling us thereto that we will by the help of Gods grace endeavour after a real and thorough Reformation,"

continues in five articles

to indicate "all Covenant duties" to be discharged and to stress the "Prevailing Sins of the times" ("Pride in apparel, Irreverence ... Idleness ... Drunkenness ... False speaking ...") which should be restrained. The covenant bond,

> "Now that we may observe and keep this Sound Covenant and all Branches of it Inviolable forever; we do Desire to Deny ourselves and to Depend wholly upon the Power of the Eternal Spirit of Grace; and on the free mercy and merit of Christ Jesus, and wherein we fail we would humbly wait upon his Grace in Christ; for pardon; Exeptation [?] & healing for his namesake---
>
> Amen-,"

with

five signatures and Ebenezer Martin's "certification" attached, concludes this significant document. Thirteen "Articles of Faith Believed by the Church of Christ in Number Four" deal with theological doctrine, dogmatic and strictly Calvinistic. To dispel any lingering doubts over compromises involved in the practise of "half membership," the question was dealt with conclusively at the first "Regular Church Meeting" in March, 1759, "convened at the House of the Widow Lidia King." The church stood definitely against any form of the Half Way Covenant and "voted that any person or persons that applyed to the pastor to be admitted in to full communion that the pastor shall himself examine them," and "that no person or persons shall be allowed to have their Children Baptised unless they are in full communion with the church."

These restrictions, the growing strength of Baptist opposition to the legal tax for the support of the minister and Martin's unpopularity limited the church membership. Discontent increased and Martin was dismissed after only six years of service. Martin included two significant lists of names in the record of the church. The first of these, the "Members of the Church of Christ in N^{o} 4," follows:

Ebenezer Martin	Susanna Martin
Isaiah Kingsley, deacon	Abigail [Palmer] Kingsley
Philip Goss	Mary [Kendall] Goss
Thomas Baird, Jun.	
William Watson	Anna [Simpson] Watson
Daniel Waite	
David King	Lidia [Kellogg] King
William Watson, Jun.	Ruth [Baird] Watson
Thomas Baird, the first	Hannah Baird
	Elizabeth Baird
Jonathan Walker	Margret [Watson] Walker
Ebenezer Adams	
Ebenezer Bush, deacon	Susanna Bush
Samuel Ellice	Zilpha Ellice
David Lee	Mary Lee
	Abigail [King] Burchard

If the above named "David King" refers to the third David King, son of David and Lidia Kellogg King (of their eight children five died in infancy), he should have been listed as deceased (1759). His mother was also deceased (1761) when Martin concluded his pastorate in 1764.

In the meantime the town's population had grown. Martin's other list, the "true account of the heads of all the families of the Township N^{o} 4," an enumeration evidently used as confirmation of the township's right to petition for incorporation, contains forty-eight names. In other words, there were assumed to be at least forty-eight families dwelling in the township when "the New Plantation called Number Four" applied to the General Court, asking to be "erected" into "a Town." This petition was granted in June, 1765, the town was given the name of Becket and "Nathaniel Kingsley of Becket Gentleman" was authorized "in his Majestys name" to set up civil government in the town.

After long agitation as to the site for the meeting house, much discussion as to its dimensions, and successive committees appointed to build it, a meeting house was eventually built and occupied in 1764. But it was not completed until after the second minister, Zadock Hunn of Wethersfield, Connecticut, had been called and had arrived in his field in June, 1771. Educated in Yale College and of high qualifications for this particular pastorate, he restored harmony in the church and built up its membership. Under his care the church flourished during the pre-Revolutionary years, and survived the

great depression of the post-Revolutionary period. After eighteen years of service in Becket, however, he resigned to take up the work of "gathering churches" in the new settlements of western New York, at the same time that the Ohio Company's first contingent of settlers from Massachusetts was arriving in Marietta to found the first permanent settlement in the Northwest Territory.

Many additional families from Connecticut had come into Becket during the years of Zadock Hunn's ministry. These included: the Joseph, Micah and Ozias Higleys from Simsbury and Granby; James Rudd whose wife was Sarah Higley; the Jeremiah Lymans and his sister Anna who became the wife of Alpheus Streator, from Columbia; Doctor Oliver Brewster from Lebanon (or Columbia), whose wife was Jerusha Badger; Levi Snow from Ashford and the Asa Manleys[11] from Coventry, whose daughter Elizabeth married Thatcher Conant, son of George and Lydia Freeman Conant, originally of Barnstable, Massachusetts, but of Becket after 1779, when Thatcher was twelve years of age.

Notwithstanding the fact that most of these later residents in the town were also earnest supporters of the First Church, it was in increasingly straitened circumstances. When the old system of taxation for the maintenance of the church and its minister was completely disrupted during the years preceding, and subsequent to, the adoption of the federal constitution, many churches in western Massachusetts were closed. The First Church in Becket, however, succeeded in making the adjustment to a separation of church and state. With the help of Joseph Badger, brother-in-law of Doctor Oliver Brewster and minister in the Blandford Church, only ten miles distant, the Becket Church which had no minister of its own during eighteen years after Zadock Hunn's departure in 1788, weathered the storm of economic chaos. Becket Town Records reflect the distress and confusion of this period. By 1797 a complete reorganization of ecclesiastical polity was necessary.

In an effort to provide a permanent fund for church maintenance fifty-

eight heads of families, describing themselves as "Subscribers inhabitants of the town of Becket and its vicinity," were incorporated in February, 1798, as "the First Congregational Society in the Town of Becket ..." The first section of "An act for incorporating a number of Inhabitants of Becket in the County of Berkshire into a Society for Religious purposes" lists the "Subscribers" as follows:

Ebenezer Walden, Martin Kingsley, Joseph Higley, Alpheus Streator, Solomon King, Nathaniel Kingsley, Oliver Brewster, John Scott, James Rudd, George Conant, Jeremiah Lyman, Thomas Stevens, John Seley, Thatcher Conant, Comfort Barnes, Elijah Alford, Isaac Clark, Simeon Luce, Jr, Ozias Higley, Dillingham Clark, John Austin, John Austin, Jr, Isaiah Kingsley, Ebenezer Balch, Peter D'wolf, Oliver Millard, Joseph Atwell, Horace D'wolf, Jared Phelps, Ephriam Perkins, Enos Kingsley, Nathan Birchard, Asahel Alford, James Birchard, Jr, Duncan Shaw, Marcus Carter, Jonathan Loomis, Abner Eames, Thomas Chaffee, Thomas Chaffee, Jr, Benjamin Chaffee, Joshua Bowen, Stephen Nichols, Ichabod Buel, William Johnson, John Lester, Levi Snow, Elijah Ornsby, James Austin, James Birchard, David Titus, Jesse Rudd, David Brown, Orsemus Gilbert, Bille Messenger, Abel Dewey, Thomas Merryfield and Ebenezer Adams.

All of these fifty-eight heads of families, with a possible exception of four or five, either under their own names, or, as in a few cases under the names of their fathers, were listed amongst the one hundred and twenty-seven heads of families in Becket, - as recorded in the first U. S. Census of 1790. In other words, almost half the town's population was thus represented in this roll of "Subscribers." And what may be of interest also is that at least one fourth of those named on this roll were included within a period of two decades in the migration to the Massachusetts settlement in the Western Reserve of Ohio. Becket's population of 930 in 1800, and 1028 in 1810, was reduced in 1820 to 984. At various times during these years members of the First Church, contemplating departure, asked to be dismissed. One group, as a body requesting dismissal, further asked for the privilege of forming themselves into a separate church. Their formal request, as recorded in church minutes, follows:

Becket, County of Berkshire,
State of MASSACHUSETTS,

On the second day of May, in the year of our LORD 1811, a regular meeting of the first Congregational Church of CHRIST in this town, was holden at the Meeting-House; at which were

present, the Rev[d] Messrs. William Gay Ballantine of Washington, Alvan Hyde of Lee, & Jonathan Nash of Middlefield, together with the Pastor of this Church.

A written request had been previously made to this Church by eleven members who were in regular standing & full communion, stating that they were expecting soon to remove to a new township in the State of OHIO, & requesting to be dismissed from us with design to be formed into a separate Church, before their removal.

The persons who had made, and now renewed this request were

Deacon Elijah Alford
Olive Alford
Ruth Alford
Thatcher Conant
Elizabeth Conant
Susanna Conant
Jeremiah Lyman
Rhoda Lyman
Benjamin Higley [12]
Sally Higley
& Anna Streetor

THIS request having been made the subject of attentive consideration and of prayer, it was the advice of the ministers present, that the measure proposed was expedient & that their request ought to be granted.

THE Church, then, voted unanimously, "that the persons abovementioned have our permission to be formed into a separate Church; & that when thus formed, they be dismissed from their immediate relation to us."

A true copy from the records of the church,

Attes[d] Joseph L. Mills, Pastor

OMNIBUS HAS LITERAS LECTURIS----------

THIS may certify, that at the time and place above mentioned, the persons there named, (that is) Elijah Alford, Olive Alford, Ruth Alford, Thatcher Conant, Elizabeth Conant, Susanna Conant, Jeremiah Lyman, Rhoda Lyman, Benjamin Higley, Sally Higley and Anna Streetor, having taken upon themselves the Confession of faith & Covenant which are hereunto annexed, were publicly formed & installed as a regular Church of CHRIST - By me

Joseph L. Mills,

Minister of the Gospel
and Pastor of the first
Congregational Church
in Becket

--- May 9[th], 1811 ---

There had been forerunners who furnished the background for this exodus. Most forceful and stimulating of these was the Reverend Joseph Badger [13] who had frequently ministered to the pastorless flock in the First Church after the termi-

nation of Zadock Hunn's ministry. He had preached many times in the church and had baptized at least a dozen children of the parish, including the twin sons, Levi and Oliver, of Elijah Alford (July, 1789). Then in February, 1802, as Badger, under appointment by the Connecticut Missionary Society, commenced his arduous journey to his new mission field in the Connecticut Reserve, he tarried for several days at the Becket home of his sister, the wife of Doctor Oliver Brewster. (His father, Henry Badger, was probably a member of the Brewster household at this time, and continued as such until his death in 1811, "in the 97[th] year of his Age.") Badger was again in Becket in 1809 when he returned to New England to collect money for the Indian mission and to speak in behalf of the Connecticut Missionary Society's work in New Connecticut. Heralded far and wide for his extraordinary versatility (he had been preacher and teacher, soldier and physician, weaver and carpenter, bookbinder and purveyor of God's Word), he delighted his audiences as he recounted his experiences in the "west": during his trip to Detroit in 1800 to visit the Reverend David Bacon and to confer with General Blue-Jacket, principal chief of the Shawanee Indians; in the meeting of "voters in the north part of Trumbull County ... assembling to choose a representative to attend the proposed convention at Chillicothe to form a State Constitution," and in his preaching mission of 1805 amongst the Wyandots who had relinquished with great reluctance their claims to the lands west of the Cuyahoga River, the so-called Firelands. He undoubtedly also reported to Becket friends concerning the innumerable details of life in the "over mountain" country of Ohio where the "soil was good" and "industry would soon produce plenty."

More as scouts than as forerunners, two young men, Origen Adams, grandson of Ebenezer Adams, and Deacon Ezekiel Mills' youngest son Isaac, who had accompanied his older brothers and their families when they made the trip in ox-carts through Pennsylvania to Ohio in 1800, and while in Ohio had been with a surveying party's "axe-men," had made trips to the Reserve and

back again to Becket on foot. The latter married Polly Adams in November, 1805, and both young men then became residents in the Reserve.

Less direct, and certainly more impersonal, were the contacts which some of Becket's townsmen had had with a group of Massachusetts (Northampton) stockholders in the Connecticut Land Company. These were to lead to the formation of a Becket Land Company.

PART II

WINDHAM in the WESTERN RESERVE

The Western Reserve was for a short while the embodiment of Connecticut's colonial dreams. During more than a century this northeast corner of Ohio retained its strictly New England tradition. There are many dramatic aspects of its historical background.

At the time migration northward from Simsbury and Windham, Connecticut, to the Housatonic township in western Massachusetts commenced, in both these Connecticut towns there were definite proposals to begin colonization of the "Tract of Land ... Lying west of Hudsons River," which Connecticut claimed. Her royal charter of 1662 had granted a strip of land bounded on the north by "the Lyne of the Massachusetts Plantation," on the "South by the Sea," and extending from "Narrogancett Bay on the East to the South Sea on the Weste part with the Islands thereunto adjoyneing." But until about 1750 Connecticut had ignored the awkward implications in these charter rights. In May, 1750, however, some inhabitants of Simsbury petitioned the General Assembly, asking for a grant in the lands west of the colony of New York, and two years later they renewed their request, asking definitely for a grant of four towns near the Delaware River. In another year inhabitants of Windham and Canterbury had been enlisted in the project, the Susquehannah Company had been formed and it was reported that "several hundred people" had thus agreed to purchase from the Six Nations the so-called Susquehannah Tract, expecting to colonize it, to establish an Indian Mission on the Susquehanna river and in time to set up a distinct government in it.

Agents for the company explored the lands and professed to have "purchased" from some Indians of the Six Nations their title to them. But the Indians themselves never considered that they had relinquished their rights to this territory. Moreover, Governor Hamilton of Pennsylvania in a letter (cited by William L. Stone in his Life and Times of Sir William Johnson) to Sir William Johnson, British agent to northern Indians, in May, 1761, wrote: "Nothing is more cer-

tain than that the lands do belong to these nations [i. e. the Six Nations] having never that I have heard of been fairly and openly purchased from them, nor can the people of any other province have a right to purchase lands in the very heart of Pennsylvania- all such purchases being declared null and void by an ancient and standing law of this government."

Governor Hamilton protested to Connecticut's Governor Fitch who succeeded in evading the issue. Appealing to Sir William Johnson again, the Pennsylvanians warned that a settlement in the Wyoming Valley, "the very place appointed by the Six Nations for the residue of the Delawares and other tribes, who were obliged to remove from the inward forts of the province on account of the great increase of our people, which spoil their hunting," would "occasion a fresh rupture with the Indians." [14] Nevertheless, Connecticut men of the Susquehannah Company proceeded to take possession of the lands and to lay out towns according to the Connecticut pattern of equal shares in first divisions or sections, drawn by lot, each share carrying with it equal "rights" in all "after divisions" of land, thus guaranteeing to each shareholder a just quantity of varying grades of land such as meadow and timber land. In each town plan three lots were excluded, to be used for church and school. By 1769 a permanent settlement was effected and Connecticut's form of local or town government was in force. And the settlement persisted in spite of catastrophe during the Revolutionary War,- for example, the frightful massacre at Wyoming in 1778, when British and Indians killed or captured two-thirds of the defending force at Forty Fort (Philip Goss, one of the charter members of the Becket Church, in 1771 went on to the Susquehanna settlement, survived the July massacre but in November following was shot by the Indians as he attempted to escape down the river in a canoe).

The controversy over title to the Susquehanna lands abated somewhat during the Revolution, but with the close of the war the bitter dispute with the Pennsylvanians was revived. In 1782 a court of commissioners, authorized under the

Articles of Confederation, assigned jurisdiction over the Susquehanna territory to Pennsylvania. Four years after this decision Connecticut ceded to the United States her claimed domain in the Northwest Territory but reserved the strip south of Lake Erie, which was bounded on the north and south by her own latitudinal lines, on the east by the Pennsylvania boundary line, sixty-eight miles, and extending one hundred twenty miles westward from this Pennsylvania boundary. This reservation constituted what was termed an "equivalent" for the Susquehanna lands. Connecticut then shifted her attention to this vast new territory beyond the mountains from which colonization had hitherto been excluded- first by French occupation of the Mississippi Valley and then by the British until the Treaty of 1783.

By the Fort Stanwix treaty of 1784 the Iroquois tribes had surrendered their rights to these lands. At Fort McIntosh (built in 1779 at the mouth of Beaver Creek on the east bank of the Ohio River) a treaty with the Ohio Indians (Wyandots, Delawares and Ottawas) designated the Cuyahoga River, the Portage Path and the Tuscarawas River to the ford above Fort Laurens (the first fort erected by the Americans in the Ohio country), as the eastern boundary of their territory. This excluded the western portion of the Reserve, which remained for twenty years in the possession of the Wyandots and of their "grandchildren," the Shawanees.[15]

Assuming, therefore, that jurisdiction over the Western Reserve lay entirely in its own hands, the General Assembly of Connecticut in October, 178[illegible] offered for sale the lands lying east of the Cuyahoga River, the Portage Path and the Tuscarawas River. Probably no member of the Assembly had more than a dim notion of what the nature of these lands might be. John Mitchell's map of the British and French Dominions in North America, dated Feb^{y} 13th 1755, and printed in London in 1775, seems not to have been available to the Connecticut men. It located the Indian trading-post, "Sandoski"; indicated the distance to "Canahogue Bay" and the mouth of the Cuyahoga River, "The seat of war, the

Mart of Trade & Chief Hunting Grounds of the Six Nations, on the Lakes and the Ohio," as forty miles; and included the "Salt Ponds" which were to become significant in the Reserve's history. Furthermore, Sir William Johnson's journal describing his journey around Lake Erie, that is, to and from Detroit, in 1761, and the map he mentioned in this diary (edited in 1865 by William L. Stone and included in his Life and Times of Sir William Johnson, Bart.), would have furnished some fairly reliable information, if these had been available.

Johnson's party of "Royal Americans" and Indian scouts, "140 persons on board 13 battoes & Canoes," voyaged along the northern shore of the lake to Detroit, spent eighteen days there meeting delegations of Indians from the western tribes, halted a day at Sandusky to inspect the "place where the block house is to be built" and observed that "The Pennsylvania road comes by this post" which "is one hundred and seventy miles from Presque Isle, and forty miles from Detroit." Continuing the journey eastward, the party encamped "fifteen miles from Sandusky," proceeded along a shore where "there is a good deal of high or steep banks ... where there is no getting on shore ... very bad banks, indeed, of rock and some places clay; very steep and high ... very full of turns and points running northward or rather N. Easterly," and camped on a "beach near to Cayahoga," after they had proceeded eastward for "about thirty-six miles." Beyond the Cuyahoga the party passed "two little rivers and some beaches for boats to go in," and later, "three or four creeks and other good harbors for boats in case of bad weather."

Johnson had immediate use for this intimate knowledge of Lake Erie and of the trading posts along the lake shore. He succeeded in preventing the Iroquois from joining the Ottawa chief Pontiac in his revolt against the British in 1763 when the Indians seized the Sandusky fort, burned it and massacred the traders who took refuge in it. To quiet the Indians two expeditions were sent out from Fort Pitt. One of these, dispatched by way of Niagara and the lakes, met with disaster (some "Remarks" included in the Sir William Johnson Papers im-

ply that Johnson's advice had been disregarded; "Half the Boats of the Army were lost, with p^{cs} of brass Ordance Ammunition, pro^{sn}, Men Arms & ^{ca} w^{h} reduced the Whole to y^{e} utmost distress," during a storm on Lake Erie). The other expedition, however, was successful in establishing a temporary peace with Senecas, Delawares and Shawanees. Nine hundred of the western Indians, including the great chieftan Pontiac, made the long journey eastward to Oswego to conclude with Sir William "a pledge of peace and friendship with Great Britain, confirmed in 1766." Then in two years the boundaries of Indian territory were fixed by the Treaty of Fort Stanwix, desultory trading was resumed in the Ohio country and land companies began to operate along the Ohio River. Eastward from the Cuyahoga River the territory was under the military control of Fort Pitt. Fort Sandusky became an outpost under the authority of the commandant at Detroit. Only traders and warriors passed to and fro over the trails through northern Ohio. Renegade "borderers," some of criminal reputation, as cruel and inhuman as the worst of the savages, haunted the trading routes extending out from Fort Pitt along the Tuscarawas and thence to Sandusky and Detroit.

Only the Moravian Mission to the Delawares, established by David Zeisberger and John Heckewelder in 1772 at the ford of the Tuscarawas branch of the Muskingum River, provided any semblance of an orderly and well-governed community. Converts from eastern Indian missions joined "regenerated" Ohio tribesmen. Soon there was a prosperous settlement of Christian Indians in the Ohio country. But they were pawns in the tragic border warfare which raged around them and a storm center of Indian atrocities. Although they attempted to remain neutral as between British and provincials (frontiersmen along the borders of Pennsylvania and Virginia), hostile Indians, some of them employed by the British at Detroit, kept the Moravian Indians under constant suspicion from both directions. Finally, missionaries and Christian Indians were taken as captives to Sandusky. A remnant still left in the Tuscarawas villages was later fiendishly slaughtered by a mob of backwoodsmen from the Pennsylvania border.

In the meantime, Sir William Johnson had answered a last appeal made by chiefs of the Six Nations, who complained on behalf of themselves and their "brothers" in the Ohio country of grievances following the treaty of 1768. In July, 1774, Sir William addressed the six hundred Indians who had assembled at Johnson Hall. He begged them to use their influence to quiet the lawlessness and warfare amongst their Ohio "brothers," the Shawanees, and promised that lawless traders should be punished. But his two-hour appeal to them was scarcely finished when he suffered a fatal attack of an old malady and was dead. Thus the most powerful influence for peace in the Ohio country was suddenly removed. The American Revolution was fought and won. And even then no peace came with it for the trans-Ohioans.

In the period of several years before, and during a part of, the Revolutionary War Thomas Hutchins, captain in the 60th Royal American Regiment and associated with George Washington, gathered geographical information of the Ohio country. While on a march westward from Fort Pitt with British forces in 1763 and 1764 he surveyed and mapped "the Country on the Ohio & Muskingum rivers" and "that part of the Indian Country" through which these forces marched in 1764. In 1776 he prepared "A Topographical Description of Virginia, Pennsylvania, Maryland and North Carolina, Comprehending the Rivers Ohio, Kenhawa, Siota, Cheroke, Wabash, Illinois, Mississippi &c The Climate, Soil and Produce. The Mountains, Creeks, Roads, Distances, Latitudes &c" and an "annexed Map" with a statement that as a British officer he had personally surveyed the whole territory west of the Allegheny Mountains. He included the Ohio country as the "Western Parts of Virginia" and charted "Mahoning," "Salt Lick Town," "Cuyahoga" and the "Ottawas" town, fifteen or twenty miles from Lake Erie. He "laid down" the several Indian paths through the Ohio country, but as the Reverend David Jones observed when he traveled "on the West Side of the River Ohio" during a preaching tour "to the Indian tribes," some distances seemed to be in excess of "the calculations of Mr. Hutchins" (a reference in 1772 to the

earlier maps).

This map of 1776 was published two years later in London whence Hutchins had gone, presumably to oversee its publication. Unfortunately while he was in England Hutchins' devotion to the cause of the then rebelling colonies became known; he was imprisoned and his large fortune was confiscated. However, just prior to the end of the war he escaped and succeeded in reaching Charleston, South Carolina. He joined the Army of the South under General Nathaniel Greene. In May, 1781, Congress "Resolved that Thomas Hutchins be appointed Geographer to the southern army" and in July of the same year he became "Geographer to the United States of America."

Until the Ohio Company's permanent settlement at Marietta was effected in the summer of 1788, Thomas Hutchins from his headquarters at Fort Pitt labored tirelessly: to determine the western end of the boundary line between Virginia and Pennsylvania; to ascertain the extent of the territory north of the Ohio River acquired by the treaty of 1783 and then claimed by Virginia, Massachusetts and Connecticut; to run the Geographer's Line at forty degrees, thirty-eight minutes and two seconds, North Latitude, a base line from the point at which the western boundary of Pennsylvania intersected the northern bank of the Ohio River; to set the lines for the "Seven Ranges" of townships along the Muskingum River; to divide the townships into lots and to set apart the reservations for three groups of Moravian Indians. The Geographer's task was greater than his strength and before his work had been entirely finished, he died in Pittsburgh in April, 1789. The great Moravian missionary, the Reverend John Heckewelder, read the burial service. The office of Geographer expired with him but Hutchins' permanent monument was in the inauguration of land surveys for the Old Northwest. It was Connecticut's misfortune, however, that he did not live to carry on some of the surveys required to extend lines northward from the Geographer's Line and to set the base line for the Western Reserve.

Other similar misfortunes followed. When Connecticut offered her western

lands for sale in October, 1786, surveys were authorized. Towns of six miles square were to be plotted, with five hundred acres in each town to be dedicated to the support of schools and the same amount for the "support of the Gospel." Furthermore, Connecticut guaranteed peace and good order within the bounds of her jurisdiction, a far flung guarantee since the extent of Connecticut's authority was still uncertain. Prospective buyers of land in Connecticut's Reserve were wary, and justly so. But in due time one sale was recorded, that of the "Great Salt Springs Tract," of about twenty-five thousand acres in the southeastern corner of the Reserve, to General Samuel Holden Parsons of Middletown, a director in the Ohio Company of Associates, and to a syndicate which he represented. This tract was considered the most valuable part of the Reserve and General Parsons reserved for himself four thousand acres which included the Salt Spring. Parsons was granted the patent for this tract just a month after Connecticut's General Assembly completed the ratification of the Federal Constitution in January, 1788.

Although this Salt Spring had been known since about 1754 (John Mitchell on his 1755 map charted "The Places called Licks and Lick Creeks" and Thomas Hutchins indicated "Salt Lick Town" on his 1778 map), no measurements had been taken when Parsons negotiated for this purchase. He may possibly have visited the Salt Spring when he was a delegate for the government at the Fort Finney (at the mouth of the Great Miami) treaty making in 1786. If so, doubtless he planned for necessary surveys. A party of "Pennsylvanians" had gone up from Fort Pitt during the Revolutionary War, built cabins at the Spring and made salt for the Moravian Indians, but at the close of the war when it was learned that the Salt Spring was to fall under Connecticut's jurisdiction a great dispute arose. In 1785 by military order cabins and equipment of the ten or more families then living there were destroyed.

Captain Jonathan Heart of Berlin, Connecticut, an officer in the Continental Army and commander of a company of guards stationed at Fort Harmar dur-

ing surveys of the Seven Ranges, had made an exploration trip into the Reserve and, as was said at the time, had made recommendations to Parsons concerning the purchase of the Salt Spring. That Heart conferred in the autumn of 1789 with Parsons who had then become one of the judges for the Northwest Territory, is evident from letters to his friend, Major William Judd of Farmington, Connecticut, (both were Yale College men).[16] In December, 1789, Heart wrote from Fort Pitt and referred to an agreement with Parsons "for laying down the outlines of the Connecticut Reserve" and to negotiations for "a purchase of the Western Reserve," when "an extinguishment of the Indian claims" might be effected. But this same letter contained the announcement that General Parsons while descending the Big Beaver Creek above Fort Pitt in a canoe, had attempted to pass over the rapids. The canoe upset and Parsons was drowned. For a second time misfortune had struck those who were promoting the sale of Connecticut's western lands.

A month later, that is, in January, 1790, from the "Falls of the Ohio," Captain Heart wrote of his second exploration trip into the Reserve, "We left Muskingum (Fort Harmar) about Nov. 20; went up the waters of the Beaver, across to the Cuyahoga, down it and around to the Pennsylvania line; from there went across to the waters of the Alleghany to Fort Pitt, and thence to this place, which is 620 miles from Fort Pitt. ...I have not had time to lay down the surveys of the Connecticut Reserve, or plats of the valuable tracts I located in accordance with the agreement between Oliver Wolcott and General Parsons. General Parsons had not had time to transact the business himself ... I have located a tract at the mouth of the Cuyahoga, beginning at a point on the bank of Lake Erie, four miles east of low water mark, where the Cuyahoga enters the lake... It embraces a fine tract and a beautiful situation for a town ... With respect to the salt springs, they are worth working, and I should advise a settlement of a few families there ... I expect next spring to take another march into the same country." 17

When the "next spring" came, however, Jonathan Heart had been re-called to active duty in the campaigns against the Ohio Indians who, aided by the British still occupying the fort at Detroit, continued to menace the safety of the Muskingum settlers. Major Heart survived the disastrous engagements of the autumn of 1790 but was amongst the more than six hundred, including all but three officers of his regiment, who were killed in the tragic defeat of General Arthur St. Clair's forces in November, 1791.[16]

Thus triple tragedy, deplorable as it was in itself, nevertheless opened the way to the promotion of the Connecticut Land Company, and to Moses Cleaveland's surveying parties, but the story of Moses Cleaveland so often told to the effect that he chose the site for the city which bears his name, need not be repeated here.

In 1795 a committee appointed by the General Assembly and composed of eight members, representing each county in the state, negotiated for the sale of Connecticut's western lands. Basing its reckonings upon an inaccurate "Map & Description of Northeastern Ohio by Rev. John Heckewelder [the Moravian missionary]," the Connecticut Land Company contracted to pay twelve hundred thousand dollars, representing four hundred shares at three thousand dollars a share. The company included fifty-eight members, with others added later, who were for the most part residents of Connecticut, but a few were of Massachusetts and New York. Surveys were authorized and the whole Reserve was to be laid out in townships containing sixteen thousand acres each. Following the pattern of "original" Connecticut towns certain townships were to be selected as standards, these to be retained as "common" property. All others were then to be "equalized" according to the standard towns by the addition of certain parcels of land in less desirable districts. Just as in colonial days proprietors of towns drew by lot their shares of the best section of lands, the original "home-lots" or "first division lots," each share carrying with it other shares in all "after divisions" of outlying land, so members of the Connecticut Land Company drew by lot their shares in lands of the Reserve. And what with several "annexations"

to any given township, its owner might find himself in possession also of widely scattered pieces of property in several different townships. It had been a cumbersome method devised to insure absolute justice in the distribution of lands in Connecticut's "original" towns. In the Reserve the system was impossibly complex. It hindered the re-sale of lands and delayed settlement in them. But all this did not become evident until after surveys had been made and after these assignments by lot, or "drawings," had been responsible, in part, for confused titles and keen financial disappointments for many stockholders in the Land Company.

The surveyors' first duty after arrival in the Reserve in July, 1796, was "to measure the East line of New Connecticut." At Pennsylvania's "North line" they "discovered ... a stone marked on the north side and on the South Pennsylvania 42 North Latitude - Variation 7' 30" West." From this stone they measured southward on the Pennsylvania boundary line for about sixty-eight miles to a point which they calculated to be "forty-one degrees north, variation one minute twenty-one seconds east," where they "Set a large square oak post," to mark the "South east Corner New Connecticut July 23^{d} 1796." From a base line at the forty-first parallel range lines, five miles apart, were run due north to Lake Erie. Range lines were numbered westward from the Pennsylvania line. Intersecting lines, also five miles apart, northward from the base line plotted the townships. These were numbered northward commencing at the base line. For example, Township Number 4 in the 6th Range, the later Windham, was the sixth township westward from Pennsylvania and the fourth northward from the base line.

Meeting in Hartford in January 1798, stockholders in the company heard a report by the Committee of Partition and they drew by lot ninety-three "equalized" shares of Reserve lands. At the same meeting they heard the report of a "Committee appointed to Enquire into the Expediency of laying out and Cutting roads on the Reserve." This report informed "the Gentlemen Proprietors" as follows:

"... it will be expedient to lay out and Cut a Road from Pennsylvania to the City of Cleaveland the Small Stuff to be cut out twenty five feet wide and the Timber to be girded thirty three feet wide, and Sufficient Bridges thereon, over Such Streams as are Not fordable, And the Said Road begin in Township number 13 in the first range at the Pennsylvania line, and to run Westerly through Townships number 12 in the 2d range, number 12 in the third range, number 11 in the 4th range to the Indian ford at the bend of the Grand River thence through Township number 11 in the 5th range, number 10 in the Sixth range, number 10 in the Seventh range, number 10 in the 8th range, and the North west part of Number 9 in the 9th range, and to the Chagrin River near where a large Creek Enters it from the East, and from the Crossing the Chagrin the most direct way to the Middle highway leading from the City of Cleaveland to the hundred Acre lots, also a highway to Start from the former in the Township Number 10 in the 8th range and to pass through Township Number 9 in the 7th range, Number 8 in the 6th range, Number 7 in the 6th range, Number 5 in the 5th range, Number 4 in the fourth range and then direct to the Salt Spring in Number 3 in the third range, and that the Expense of opening Said Roads may Probably be two thousand Six hundred dollars -"[18]

Work on the first named of these roads, the "Girdled Road" which followed the Indian path along the lake shore, was commenced in the summer of 1798. The other, a part of it known as the "Salt Road," was surveyed at about the same time under the supervision of Turhand Kirtland of Wallingford, agent for the Connecticut Land Company from 1798 to 1800, during which time he had removed to Poland (township number one in the first range). Joseph Badger, during his preaching mission in the summer of 1801, referred to the "Salt Road." He had traveled northward from Warren to Mesopotamia and Windsor. But he then commented, "from this quarter, there being then no passing through to the lake, I returned to Warren, thence pursued a course through Nelson ..., to Mantua, Hudson and Aurora, from which I took the only road from the south to the lake." In other words, there was some sort of an "open" road from Youngstown to Cleveland by this time. Samuel Huntington, originally of Norwich, who made a tour of the Reserve on horseback in 1800, removed with his family to Youngstown in the summer of 1801 and then on to Cleveland in November of the same year, wrote from Cleveland to General Cleaveland in Canterbury as follows:

"I have moved my patriarchial Caravan through the Wilderness to this Canaan - I was nine days on the Journey, with two Waggons, ten oxen, three horses, seven Cows, and eighteen persons in my retinue - We slept seven nights in the open air, and pursued the same rout that my former Waggons went but found our road wanted cutting again, on account of some fresh Windfalls; our Women and Children supported the Journey with courage & spirits."

Presumably the "Girdled Road" was in use in 1800. There was then no connection from Buffalo with this road, however. In April, 1801, the directors of the Land Company were authorized "to procure a Road to be cut from Buffalo Creek to Presque Isle and from thence to the East Line of the Reserve so as to meet the road already Cut upon the Reserve near the lake and that they procure said road cut Sixteen feet wide and made passable for wagons and be Completed by the first day of December next." One year later Joseph Badger with his family in a "wagon, drawn by four horses," made his way from Buffalo, as he said, "on the old Indian path up the lake," progressing "slowly, cutting many small trees and saplings, to make room for the wagon." He arrived at the first house in Pennsylvania, "rested eight days, and then set forward, and fell into the company's road which passed through Moulton station, the first cabin in Ohio on that route. From this we arrived at Colonel Eliphalet Austin's the last Thursday in April, 1802, then in the eastern part of the North West Territory of the United States, and the first settlement on this miserable road in the Connecticut Western Reserve." (He had commenced this journey on Wednesday, the 27th of February, from Becket!)

In the autumn of 1800 when Connecticut had finally relinquished jurisdiction over it, and titles to its lands had been fully cleared, the whole Reserve was proclaimed for governmental purposes the "County of Trumbull North Western Territory." From a population of well over a thousand in twenty or thirty scattered settlements, forty-two electors gathered in Warren to organize civil government for the Reserve. Since an elector was required to have a freehold in fifty acres of land in the district, to have been a citizen of one of the States and to have been resident for a year in the district, or to have a similar free-

hold and two years' residence in the district, it is a matter for some surprise that there were as many as forty-two qualified voters at this time.

Officers already appointed by the territorial governor included: James Kingsbury of Cleveland, Turhand Kirtland of Poland (originally of Wallingford, Connecticut), Eliphalet Austin of Austinburg (New Hartford, Connecticut), Solomon Griswold of Windsor (Windsor, Connecticut), Calvin Pease of Youngstown (Suffield, Connecticut), David Hudson of Hudson (Goshen, Connecticut), John Young of Youngstown (New Haven, Connecticut), and John Leavitt of Warren (Suffield, Connecticut). With one or two exceptions, these were members of the Land Company. Other "Gentlemen Proprietors" of Connecticut, who were presumably settled in the Reserve by this time were: Caleb Atwater from Wallingford; Uriel Holmes from Litchfield; Aseal Adams from Canterbury; Ebenezer King, Jr., and Calvin Austin from Suffield; and George Phelps from Windsor. The majority of these had settled in the southeastern portion of the Reserve, accessible from the Pennsylvania overland route by way of the Mahoning River. Joseph Badger reported that he visited fifty families in this section in 1801.

The Massachusetts members of the Land Company, about fifteen in number, retained for several years their shares in Reserve lands. Either they had waited, expecting more favorable sales prices, or their townships were considered less desirable. Joseph Badger mentioned visits in 1801 to the very few "interior settlements" in "that part of the county of Trumbull which lies west of the fifth range of townships." For the most part, however, this section was unoccupied until relatively late in the settlement of the Reserve. In 1807 it was "erected into a separate county by the name of Portage," a reference to the portage between the Tuscarawas and Cuyahoga Rivers on the old Indian path from the Muskingum country to Lake Erie.

When members of the Land Company drew their original shares in January, 1798, the "77th Draft" was described in "Votes and Proceedings Connecticut Land Company," page 98, as follows:

> "The seventy seventh draft made by Ebenezer Hunt & others viz
>
> | | |
> |---|---|
> | Ebenezer Hunt | 303. 23 |
> | Lemuel and Asahel Pomeroy | 600. |
> | Caleb Strong | 12000. |
>
> Who drew Township number Four in the sixth range containing Fourteen thousand eight hundred & forty five Acres
> To which is annexed Lot number One in Tract number Twelve in the sixth range containing Two thousand Eight hundred and thirty five Acres bounded as follows ....."

This annexation, further defined on page 130 of the "Votes and Proceedings," presumably referred to part of the later township of Madison.

In 1802 Ebenezer Hunt sold his interest in the township to Caleb Strong of Northampton, then governor of Massachusetts. The Pomeroys, also of Northampton, retained their original share. Another Northampton member of the Land Company, Samuel Hinckley, held ownership of his township, in the next range westward, until 1809 when he assigned a dozen shares in it to a group of prospective settlers from Granville and Blandford, Massachusetts. As this transaction was coincident with Joseph Badger's visit to his former parish in Blandford, it may be assumed that he was in part instrumental in promoting the project.

Only a few months afterward in the town of Becket, immediately north of Blandford, another such movement took form amongst a group of prospective settlers in the Reserve. They determined to investigate reports of a township then still unoccupied. Excerpts from original records by some of those who participated in the movement reveal its progress toward the founding of the town of Windham, Ohio.

> "At a Meeting of a Number of the Inhabitants of Becket and Washington in the County of Berkshire and Commonwealth of Massachusetts at the house of Thatcher Conant in Becket on the Tenth Day of September One thousand, Eight hundred and Ten the following agreement was entered into for the Purpose of obtaining a Township of Land in the State of Ohio (viz)
> We the Subscribers hereby Promis to pay Thatcher Conant our Equal Proportion of the Expense of Exploring and viewing a Township of Land in New Connecticut now owned by the Hon[ble] Caleb Strong of Northampton to be paid over to the agents of the Company by order of the Company
> witness our hand September 10[th] 1810

Bille Messenger
Elijah Alford
Eben[r] N. Messenger
John Seley
Thatcher Conant
Alpheus Streator
Nathan Birchard
Jeremiah Lyman
Dillingham Clark
Benjamin Higley
Aaron P. Jagger
Gideon Bush
Enos Kingsley
Isaac Clark
Benj[n] C. Perkins

Col[o] Bille Messenger being Chosen Moderator of the aforesaid Meeting and Elijah Alford Clerk Thatcher Conant being Chosen Treasurer of S[d] Company
Voted that Dillingham Clark Esq[r] and Jeremiah Lyman be agents to Explore Said Township being Township N[o] 4 in the 6[th] Range in the Connecticut Western Reserve so Called in the State of Ohio owned by the Hon[ble] Caleb Strong aforesaid -"

In accordance with instructions from the new company, thereafter known as the Becket Land Company, Dillingham Clark of Washington went to Northampton for the purpose of interviewing the owners of the township and submitted his report. Then he and Jeremiah Lyman, "agents to Explore Said Township," set out on horseback for New Connecticut. Upon their arrival in the Reserve they enlisted the services of Captain Delaun Mills, formerly of Becket and since 1800 a resident in the township immediately north of this "Township No. 4." Captain Mills was an expert guide. He had been an "ax-man" with Amzi Atwater's surveyors when these townships of the sixth range were surveyed and divided into lots. The "explorers" visited every lot in the township; found it easily accessible from both the north and east and the topography excellent. Watered by the northern branch of the Mahoning River, traversed by the old Mahoning Trail, the land was advantageously situated. Near the trail were some clearings with remnants of a Cayuga Indian village, cornfields and an apple orchard. Altogether, the "explorers" were well satisfied. After an absence of six weeks they returned to their Berkshire homes, prepared to give their enthusiastic approval of the company's project.

Original records continue:

"At a meeting of the Company formed for the Purpose of Purchasing Township N[o] 4 in the 6[th] Range of the Connecticut Western Reserve State of Ohio, holden at the House of Elijah Alford in Becket on the thirty first day of October one thousand Eight hundred and ten for the Purpose of hearing the Report of the agents of S[d] Company Respecting Said Township, Col[o] Bille Messenger Chosen Moderator and Elijah Alford Clerk
"Voted that Dillingham Clark Esq[r] apply to Caleb Strong Esq[r] for the Purpose of Purchasing Said Township for the Company -"

At an "adjourned" meeting a "Committee appointed to Devise a Plan of Division Reported ... that the South half of Lot N[o] fifty five be taken for Public Land and the use of a Minister." This committee also advised that thirty-three lots be selected for each of four divisions and that "the North half of Lot fifty five" be "disposed of as the Purchasers shall think best -"

Dillingham Clark, Alpheus Streator and Thatcher Conant were appointed to act as agents or bondsmen for the company "to Exchange Deeds with the Hon[ble] Caleb Strong Esq[r] and others for the Township agreed for," just as trustees for the Connecticut Land Company had received and conveyed deeds in the original transactions for lands in the Reserve. "The farms and other Real Estate to be turned in by the Company to pay for the Township of Land" were appraised by agents for the owners and for the company. Then to "Dillingham Clark of Washington Esq Alpheus Streator yeoman and Thatcher Conant gentleman both of Becket," Caleb Strong gave his deed for his share of the township, "For and Consideration of the Sum Twenty four thousand Dollars current Money of the Commonwealth." To the agents Lemuel Pomroy of Southampton and Asahel Pomroy of Northampton also gave their deed "in Consideration of the Sum of Twelve Hundred Dollars current Money of the Commonwealth." Warranty deeds for "Lands or other Real Estate" covered the sums stated as payment for "Township No four in the Sixth Range in the Land lately owned by Connecticut lying West of the West line of Pennsylvania otherwise called the Connecticut Western Reserve the whole of Said Township is Supposed to Contain fourteen thousand Eight hundred and forty five acres ..." Some of the warranty deeds included more than lands and real estate. One deed from "Elijah Alford Gentleman of Becket" added "All my Right in the Meeting House belonging to the First Congregational Society being Pew N[o] Eleven in said Meet-

ing House."

In its plan for division of shares the Becket Land Company followed in general the method used by the Connecticut Land Company in partitioning the Reserve. Individual shares were alloted according to each individual's "purchase money." Dillingham Clark held the largest share. Elijah Alford and his stepson, Benjamin Higley, held shares of about twelve hundred acres each.

The new township received the name of Strongsburg in honor of Governor Strong (but this name was to be changed to Sharon and then to Windham). Records of the company indicate that at a meeting in Doctor Oliver Brewster's house on April 17, 1811, the preliminary business of the company was finished. Thatcher Conant as "Proprietors' Clerk" was directed "to take and keep the books of record" and to call the next meeting "at such time and place as he shall think best." The next meeting was in "Strongburg" and a period of six months had intervened.

Early in the spring of 1811 eight families commenced their preparations for removal to the new township. Four young men of these families, Elijah Alford, Jr., his brother Oliver, and two sons of Ebenezer Messenger, acting as scounts, made a trip to the Reserve. They traveled chiefly on foot but carried tools and provisions on a horse drawn sled. Near the Indian trail in the northern part of the township, and beside Indian Creek where deserted wigwams and a cornfield still remained in the clearing, these young men built a log cabin, twenty feet in length and fifteen feet wide, in order to provide temporary shelter for first arrivals from Berkshire. On a lot less than a mile westward the young Messengers put up a smaller cabin and spent the following months preparing for the coming of their parents - who arrived on the 20th of July. Both Alfords, discouraged by the prospects of life in such a wilderness, returned to Becket, making the journey on foot in twelve days, "averaging about 50 miles a day." If they attempted to dissuade their parents and others from continuing in the venture upon which the Becket people had

embarked, it was to no avail and preparations for departure went forward.

For those reared in the shadow of Becket's First Church a "visible" church organization which they proposed to transplant to the new settlement was a primary consideration. Accordingly, eleven members of the First Church asked for their formal dismissal and for the right to organize themselves into a separate church. Having called a council of ministers from neighboring towns, on May 2nd, 1811, the First Church in Becket dismissed Deacon Elijah Alford, Olive (Adams) Alford, Ruth Alford, Thatcher Conant, Elizabeth (Manley) Conant, Susanna Conant, Jeremiah Lyman, Rhoda (Fuller) Lyman, Benjamin Higley, Sally (McKown) Higley and Anna (Lyman) Streator. These were then "publicly formed & installed as a regular Church of Christ." Their Covenant and Confession of Faith, more concise than the repetitious "Articles of Faith Believed by the Church of Christ in Number Four," follow substantially the creedal doctrine of the mother church:

CONFESSION of FAITH and COVENANT,

CONFESSION of FAITH.

I. We believe there is one only the living & true GOD, infinite eternal & unchangeable in his being, wisdom, power, holiness, justice, goodness & truth.

II. We believe that there are three persons in the GODHEAD, the Father, the Son & the Holy Ghost & that these three are one, the same in their nature, equal in power & in glory.

III. We believe that the scriptures of the Old & New Testament are true, that they are given by the inspiration of God, that they are the word of God, & are the unerring rule of faith & practise.

IV. We believe that, from eternity, God hath, in his wise & holy counsels, and for his own glory, purposed & determined all events which have ever come to pass or ever shall - Yet so as thereby neither is God's hatred of sin, nor the liberty of man, nor the importance of second causes taken away, but the rather established.

V. We believe that GOD hath created & -- supports all things for his own glory.

VI. We believe that man was created holy after the image of GOD & capable of continuing in the favour of his Maker; but that being left to the freedom of his own will he fell from happiness & holiness by sinning against GOD, in eating the forbidden fruit.

VII. We believe that in consequence of the fall all men are naturally in a state of guilt & condemnation - that

they are wholly inclined to evil, & altogether destitute of that moral image of God wherein man was first created.

VIII. We believe that GOD hath, of his mere mercy & for his own glory, elected certain persons to everlasting life; that he hath mercy on whom he will have mercy; & that whom he will he leaves to blindness & hardness.

IX. We believe that the Son of GOD, who is eternal & co-eval with the Father, did, in the fullness of time, - come upon our earth; that he took upon him our nature, yet without sin; obeyed the law of GOD; that by his death, he became the propitiation for the sins of the whole world so that the offer of eternal life is now made to all; by his blood he hath redeemed all the elect from hell and purchased salvation for them; and that there is no other atonement or way in which men can be saved.

X. We believe that this Redeemer rose from the dead, ascended into Heaven; and that he ever liveth to make intercession for his people upon the earth.

XI. We believe that the Son of GOD hath sent down the Holy Spirit to enlighten, effectually call & sanctify all his elect - that hence they are enabled to believe in the name & are justified by the righteousness of CHRIST.

XII. We believe that salvation is entirely of Grace & bestowed on those only who were given to CHRIST in the Covenant of redemption - Consequently that good works are to be performed, neither as the ground nor the means of salvation; but from a sense of duty & as the evidence of faith.

XIII. We believe that CHRIST hath a church in the world, which he will maintain & build up; that believers and their seed are to be admitted to the ordinances of Baptism; and that the Sacrament of the Lord's supper is to be administered to those only who profess their faith in CHRIST.

[No "XIV" is included in the manuscript.]

XV. We believe in the holiness of the Christian Sabbath, and that it is a sign between GOD & his --- Consequently, that all violations of the Sabbath are a breach of divine rule.

XVI. We believe that CHRIST, the Redeemer is the appointed Judge of the World; & that at the last day all, both the quick & the dead, shall stand before him, & by him be judged according to their works.

FINALLY, We believe that the faithful, shall be received to happiness & glory; & that all the faithless & impenitent shall then be turned down to misery --- to endure the wrath & curse of GOD & the pains of hell to the endless ages of eternity.

COVENANT

I. AND above all we give up ourselves to our Creator, solemnly avouching the LORD, JEHOVAH, to be our GOD, & promising that by his grace and assistance, we will serve him with our bodies & with our spirits, so long as we shall remain upon this earth.

II. For the furthering of our communion with GOD & our Saviour, we covenant with each other & bind ourselves, to walk together as a regular church of CHRIST, -- promising, by the help of the LORD, that we will exercise brotherly love & fidelity in watching over the Spiritual concerns of each other, & submitting ourselves to our brethern in the LORD; & that we will do all that, which in us lies, to support & encourage each other in seasons of distress & tribulation.

III. We will, individually & unitedly attempt to prevent & suppress all errors among ourselves, by adhering firmly to the arbiter of . . .

The remainder of the Covenant is missing from this document. Enough has been saved, however, to emphasize the strength of the covenanting bond, a pledge of fellowship in the Christian faith. On the other hand, the Confession, with its stern determinism and doctrines of predestination, of the fall of man and original sin, of "calling and election" and of final rewards and punishments, is now a baffling piece of theology. Yet it was entirely in keeping with the faith and practice then of the earlier church and quite naturally became the platform upon which the newly organized church was founded.

When the members of the new church assembled at the Meeting-House in Becket on May 20th, 1811, they completed the organization of their church in accordance with early Congregational procedure; Deacon Elijah Alford - deacon in the First Church since 1807 - was again ordained and appointed "Standing Moderator." He continued to preside in the "teaching and preaching office" until 1817 when the Ohio church received its first pastor in the person of the Reverend Joseph Treat of Bridgewater, Connecticut, (who was a great, great grandson of Connecticut's colonial governor, Robert Treat, and was of the Yale College class of 1810).

During May and June, 1811, seven families of Becket and Washington commenced the journey to their new homes in the then far west. They proceeded

by way of the Mohawk Valley and all could not travel together because of meager accommodations in the inns along the way. Hiram Messenger's family was the first to set forth. His father, Colonel Bille Messenger, and Nathan Birchard, two of the proprietors, were also in this first party, but they later returned to Becket. Alpheus Streator and his family were next to depart. Leaving Becket during the first days of June, Jeremiah Lyman, Benjamin Higley and Thatcher Conant, with their families, for the most part traveled together as far as Utica, New York, where Jeremiah Lyman's wife became gravely ill and the Lymans were forced to break their journey. The families of Gideon Bush and Ebenezer Messenger made up the remainder of this first group of emigrants. An eighth family, that of Elijah Alford, delayed departure until the end of August. These heads of families were all proprietors.

Thatcher Conant's pocket journal (in the present writer's possession) is not only a laconic record of his own party's progress at the slow moving pace of oxen, but sketches in outline for the whole group their journey from Berkshire to Ohio. Bare of details Conant's record includes no mention of the size of his caravan (his family consisted of ten children ranging in age from twenty-one years to eight months), nor of equipment such as feather beds and cooking utensils, but it may be assumed that the Conant family was well prepared for the six weeks' journey!

Under date of "June 3rd 1811," the chronicle begins thus:

> "Left Becket afternoon got to Clarks [Dillingham Clark's in Washington] 4th Day about 9 or 10 o'clock the Day being Warm got to the West part of Pittsfield put out - 5th Day went over Hancock Mountin got along very well the family all well ... Got to the Newstores ... good camping ... 6th Day the wind blowing very hard as we got to the River [Hudson] the wind fell - had a good Crossing but as the Last got across the wind rose Northwest ... very heavy ... while Driving through Albany and there I met with Cousen Baker - he lives within two Miles of the city - we got three miles out - 7th Day Set out all well - got about five or six Miles George [aged six] aplaying behind Mr Lymans Waggon - a traveler with a heavy Loded Waggon coming on the Road knocked him down and one Wheel went over the right Leg Just below the knee on the hard ground ... I thought the Leg broke all to smash ... no one to blame the man Stopt... We examined and thought it not broke ... he was in grate Distress -

we took good care and went on to the next Inn - got about Eight miles up the Mohawk to P. Van Veeders inn -"

Two days later the father reported, "George able to run about we see the Wonderfull hand of Providence ... we are in Charlestown 43 or 44 Miles from Albany." On the next day George was able to walk and they traveled "about 20 miles." Then for three days the entries run thus: "11 Day Pleasant and cool ... Mrs Lyman not able to travel - 12 Day my family all well George not lame - Mrs Lyman very unwell ... we travel but Little are three Miles out of Utica ... 13 Day we travel 8 Miles west of Utica ... Mr Higley overtakes us ..."

In another two days the Messengers and Gideon Bush overtook the Conants' party. After stopping over the "Sabbath" at "Doc Bradburys Inn" they all proceeded westward. As they were about to cross Cayuga Lake news of Mrs. Lyman's death in Utica was brought on to her friends. On the seventeenth and eighteenth days of their journey the Conant family passed through "Sinaca, a butiful Town by the Lake far before Pittsfield - two fine Meetinghouses ... we Travel but little we go by Canandagua & throu the Street - butiful before any Place Except Utica Hartford or Albany - the gardens good -"

By June 22nd the Conants traveled through "Bloomfield a good Town three Shops making earthenware" and crossed the Genesee River. Two days of travel (only twenty-six miles) brought them through Batavia to "Comfort Braces." On the 27th of June they arrived at Buffalo, "a hansom Place," where they obtained provisions, "Bread & ... other Stores." From there they soon came to "the shores of Lake Earey a great & butiful Lake a Little Sea ... Mr Higley is with us and in good health." Then the traveling became difficult. At the end of the next day, the 29th, night was coming on; there were no habitations in sight; the travelers "stopt on the beach sun sets in the water." Passing into the woods a little way, they found an abandoned shack where the women slept. "God is with us." Having progressed slowly but safely over "a Dreadful Road," they arrived at "Cataragus Crick" on the last day of June and spent the night at "Macks Inn."

The following morning, starting "from Macks onto the Beach where we cant See Land West North & East," when Conant recorded that the whole party then consisted of "about 40 souls & 30 head of teem & cows ... all in pretty good health," they continued along the road concerning which Joseph Badger had written in 1802: "... from Buffalo to Pennsylvania line, seventy miles, there being no cabin on the route, we cut our path by day, pitched our tent by night, and slept safely in the woods." And it seems that this road, only slightly improved in response to Connecticut Land Company's pleas, remained, in 1811, still "a Dreadful Road."

Conant's account continues: "July the 1st as we Travel from Cataragus to Canadway Crick we met the Indians going to Catarogus for Independence one Chief and two others with him - I have a good deal of talk with them - they come from Sanduska ... They are grately ornamented with silver the Chief had three Silver Crosses on his back, Silver on the armes in the Ears Nose and fingers - with feathers and all beautiful in Indian Dress - [all of

which seems to have been extremely fascinating to the man from staid old Becket!]

2 Day we travel throu the Woods grate and Large one Walnut tree said to be nine feet throu but I think not - white wood Chestnut Butternut and all very Large -

3 Day we travel in Woods ... with the trees all... Girdled grate fields of Wheat Corn & Rey -

4 Day Independence we Slept in York State took brakefast in Pennsylvaney State - fine and great fields of Wheat & Rey Changing for harvest - ... one field of Rye now fit to Reap ---

5 Day the weather very hot we travel through Erey a hansom town ...& Place of Bisness a grate Carrying place from Earey to Waterford 15 Miles then take water Down to Pittsburg - we go to Walnut Crick put out before Night it being seven or Eight Miles to the Next house -

6 Day the Weather very hot and dry we travel through the Woods a fine Country - we go Seven miles then a few houses & then we go five one house and then three miles on the Beach...

7 Day ... one & a half miles to Ohio -

8 Day ... we cross Conneaut Crick take Brakefast in Salem - go to Kingsborough and late in the afternoon go to Strongs in Ashtebulah -

9 Day the weather hot we travel through fourth Range to Harpersfield turn off the Big Road two miles put out at Gregerys - after all had gone to Bed but Betsy and I in conversation with the Woman I found her to be my Grate Aunts Daughter her Mother [being] Rebeckah Freeman of Harwich - She was a Hopkins -

10 Day we went into the Woods which are fourteen or fifteen miles through - the weather Pleasant we travel through No 10 & 9 in the fifth Range ... Night comes on we turn out into the Woods Eat Supper and Camp down -

11 Day we all get up find that God has been with us Rested well and all well - Yoke up the teem & go on - Soon Come out to M^{r} Adams M^{r} Higleys Cousen in Windsor we go to the South part - [Reference here is to Origen Adams who came from Becket to Nelson in 1804, and later settled in Windsor. (cf. page 19)]

12 Day ... we go into the Center of Mesopotamia [Number 7 in the fifth Range] then turn South west through the Nine Miles of Woods to the Center of Parkman N^{O} Six in the Sixth Range -

13 Day ... we go to M^{r} Manleys South part of Nelson N^{O} 5 in the sixth Range ... I go to M^{rs} Garretts Mill and get a bushel of wheat ground - 19

14 Day we attend Meeting at Nelson hear M^{r} Davis's Sermon ... M^{r} Lyman came into Nelson this Day -

15 Day M^{r} Lyman & I go Down into Strongstown [their destination] Look at the Land a little find the people well & well Suited -

16 Day buy some grass of Cap^{t} Mills go with my family there - fix for moving - Betsey [his wife Elizabeth Manley] not well the rest all well -

17 Day ... Betsey sets out for Strongstown - Stops at M^{rs} Garretts Not able to go any farther -

18 Day Betsey very Sick at M^{rs} Garretts -

19 Day the weather Peasant I help secure the hay -

20 Day in the forenoon move my goods to M^{rs} Garretts unpack them find them not hurt Betsey getting Better -

21 Day the family all well - some of us attend Meeting at the Schoolhouse in Nelson hear M^{r} West a Baptist -"

Noting that he had delivered the "Deeds" at the County Seat in Ravenna, had been thrown from his horse and had returned with difficulty two days later to Mrs. Garrett's house, Conant then recorded that Colonel Messenger and Birchard had "Set out for Becket," after having given assistance in "settling" the son Hiram and his family. On July 27th a part of the Conant family moved "in to M^{r} Streators" in Strongstown and then on July 28th, the "Sabbath Day we hold Meeting at M^{r} Streators forty two of us ... we had a fine Meeting ... I think the Wilderness was vocal with the Praises of God -"

Not until the 3rd of August was Thatcher Conant able to record: "we begin work on my own Land to Clear a Spot for Buildings;" on the 5th, "Preparing for going to Building," and then on the 10th, "we Lay the floor of the house." Amongst his final entries in the little journal there is this, under date of September 2nd: "the Weather Pleasant we move home to my own house after haveing been three months from home -"

In the meantime Elijah Alford had completed his preparations for removal to the new "Massachusetts settlement." On August 30th, 1811, he wrote from Becket to his cousin, Judge Erastus Higley, in Castleton, Vermont, "... we have great reason to be Thankfull for the multitude of mercies we Receive from the Great author of all Blessings ... I and my family Enjoy more than Common health and many other favours that we are unworthy of and hope you are Enjoying more than we - I have now begun my Journey with my family for the wilderness of New Connecticut having Exchanged my land for Land in Township N^{O} 4 in the 6th Range of the Connecticut Western Reserve - I have inclosed a letter to my mother which you are at liberty to read and hand to her - I have 1167 acres of land in the aforesaid Township - I have but little time to write and must refer you to my mothers letter for several articles of Information ... Tell mother I have lately heard from Brother Asahel ..." This letter was posted in Pittsfield on September 2, 1811. On the 12th of October Deacon Alford and his family arrived in Strongsburg.

Immediately thereafter seven proprietors held their first meeting in the new township. They set for themselves the task of laying out the most needed roads, of completing preparations for the maintenance of "gospel ordinances" and for the education of their children. Within a month after the Streator and Conant families arrived a school had been opened in Alpheus Streator's house

with more than a dozen children in attendance. Eliza Streator and Rebekah Conant, who gave their services without compensation, were in turn the schoolmistresses. (Letters from the latter to her "Honored Parents" reveal that by 1818 she was teaching in a school in Hudson. Then in 1822 as the bride of the Reverend Leander Sackett[20] of Tallmadge she was a member of the group of missionaries appointed by the Western Missionary Society of Pittsburgh to open the Maumee Indian Mission in Wood County, Ohio, five miles above Fort Meigs, built in 1813, on the east bank of the Maumee River. Isaac Van Tassel, Joseph Badger's son-in-law, was the leader in this Mission. In 1827 Rebekah Conant Sackett wrote of her dissatisfaction with Van Tassel's management of mission affairs and of her objections to his having been licensed to preach because his "learning was deficient," but she continued her arduous duties in the school which "consisted of 29 children with two of them white." Just one year later this earnest, consecrated young woman died at the age of thirty years.)

In the interval before and after Deacon Alford's arrival in the new settlement, Alpheus Streator, a true son of Becket, born there in April, 1765, son of John and Margaret Streator, provided in his home not only quarters for the school, but a meeting place for the church people. Regularly on each "Sabbath Day" after the first "Meeting" on July 28th, members of the church had gathered for worship. On September 1st, as recorded by Thatcher Conant, when the Sacrament of the Lord's Supper was administered by a "M^{r} Darrow," there were "above One hundred people at meeting," with "Communicants from Aurora, Nelson & Braceville." The Streator home continued to be used thus until the following year (the winter of 1812-13) when a log school house was built on an adjoining lot, near Thatcher Conant's house at what was later known as Mahoning Corners. This school house served also as a place for "public worship." When this school was opened twenty pupils from the thirteen families then living in the township were in attendance. Doctor Ezra Chaffee,[21] lately arrived from Becket, was schoolmaster in the "winter" school and Mercy Anne

Birchard "kept school" during the following summer (1813).

Gradually the name of Strongstown or Strongsburg was discarded and the town was called Sharon. This too became unsatisfactory after a post office was opened in 1818 with Dillingham Clark as post master. But the name Sharon was in use until 1820, when by act of the Ohio Legislature the township received the name of WINDHAM. At this time there were amongst the heads of sixty-one families in Windham near a score who were representatives of families which had migrated, sixty-five years earlier, to Becket from Windham, Connecticut, (or, as in the case of Jonathan Wadsworth and Benoni Messenger, from its near-by antecedent town of Norwich). Some of these were: Jonathan Kingsley, grandson of Deacon Isaiah Kingsley; Jonathan Wadsworth's grandson, Xenophon; six Messengers, Nathan Birchard, Nathaniel Rudd, James Snow and Joshua Walden. Furthermore, twelve of the sixteen original proprietors were then permanent residents in the Ohio settlement. Two others were represented by sons: Colonel Bille Messenger by his two sons, Hiram and John Ashley, and later Colonel Bille himself returned to spend the remainder of his life in Windham; Jonathan Kingsley represented his father Enos, another who later came to Ohio, but not to Windham. Doctor Oliver Brewster, whose name does not appear on the original list of proprietors but on subsequent ones, died in 1812 and his purchase share, presumably in the "annexation" to the township (a part of Tract number Twelve in the sixth range, that is, Madison), seemingly passed to his brother Jasper. Only one proprietor, Benjamin C. Perkins, seems not to have had any personal connections with the town.

In the year 1817 when the church, organized in Becket six years earlier, had doubled its membership its first "settled minister" was called and installed. He was the Reverend Joseph Treat of that part of New Milford, Connecticut, which is now Bridgewater. After graduation from Yale he studied theology with the Reverend Ebenezer Porter of Washington, Connecticut, and was licensed to preach as an "Evangelist" under the Connecticut Missionary Society.

He toured the Reserve in 1816 and in the following year began his pastorate with the church in Sharon, then associated with the Grand River Presbytery under the so-called "Plan of Union" which provided for a mixed membership (Congregational and Presbyterian) in the churches of scanty frontier settlements.

During the ten years when Joseph Treat was ministering to the church he kept a faithful record not only of progress in the church but of the new settlement's growth as well. Moreover, he prefaced his account with an historical sketch designed to cover the period of a half dozen years from the founding of church and town to the time of his arrival in it. Excerpts from "A coppy of the History of Windham by the Revd Joseph Treat," in manuscript, serve to emphasize the character of church, town and early settlers.

> "Great effects result from Small causes. The thought of removing to the wilds of Ohio once darted into the Mind of an individual on the Mountains of Berkshire. This thought after being hushed a while, was communicated without any particular design, to a friend. He considered it a wild notion. Still he thought of it ... and mentioned it to another, and he to a third. In this or in some other way, a number of individuals had their attention called to the subject, The result was that on the 10th of Sep. 1810 they met on this business at the house of Thatcher Conant in Becket and formed themselves into a company for the purpose of purchasing a new township in the State of Ohio ...
>
> The company had several meetings ... and made arrangement to obtain the township and on the 10th of November of the same year they purchased of Caleb Strong Lemuel Pomeroy Asel Pomeroy Esqrs of Northampton Mass Township No four in the sixth range of townships on the Connecticut Reserve in Portage County & State of Ohio, afterwards known by the name of Sharon. The Township was supposed to contain 14845 acres and was purchased at one dollar and seventy five cents per acre.
>
> Having succeeded in obtaining the township their next business was to apportion it among the Members of the Company and assign to each individual his particular share - having made the necessary arrangements on the 17th of April 1811 in imitation of the Children of Israel, they divided the township by lot among the proprietors, assigning to some more, and to others less, according to the number of their families or according to their right in the purchase. But though careful for the body, they were not unmindful of the soul. In the division of the township they made a reservation at the center of about 75 acres. This lot was designed for a public green, a burying ground and for other public uses, and especially for the support of the Gospel and for a place on which to erect a temple to the Lord God of Israel. Having divided the township ... they made no delay in preparing to remove and take possession of the promised land. While these preparations were making, a part of the company having previous dedicated themselves to the God of their fathers ... and having experienced peculiar blessings from their connections with a church of Christ, they were desirous of being associated together in the bonds of christian love, for mutual help and comfort - Having expressed this desire to their worthy Pastor the Rev Joseph L Mills they were on the second day of May 1811 dismissed from the Church of Christ in Becket and organized into a new church and solemnly charged to walk worthy of their high profession ...

> Having made the necessary arrangements they commenced their journey to the West, men, women and children, besides flocks and herds. But they did not like the children of Israel when they left Egypt, move forward in one great phalanx, for they were not driven from the land of their fore-fathers. Each family consulted its own convenience as to the time of commencing the journey. Some commenced it in May, some in June, others still later. They prosecuted their journey, not like the descendants of Abraham, through the wilderness, but with their faces towards the wilderness -
>
> While the fathers, the heads of the tribes were making preparations for their journey they sent their sons on before them, to take possession of the purchased inheritance... On the 12th of June Hiram, the son of Col Bille Messenger arrived in the town. His was the first family that belonged to the company that came into the town ... During the month of July six more of the ... families arrived in the town - On the 28th of July it being the Sabbath the people assembled themselves together ... in number about forty souls (42) at the house of Alpheus Streator and attended public worship. Here they worshiped the God of their fathers and offered to Him devout thanksgiving and praise for his goodness to them while on their journey ... For notwithstanding they were then few in numbers (only eight families) notwithstanding they were entirely in the wilderness surrounded by high trees in the day, and by night with nothing but the prowling of wild beasts, notwithstanding they were without roads, without bridges and exposed to numberless other inconveniences, still as the Sabbath weekly returned they did not fail to meet together for public worship ... They were visited by Missionaries soon after they arrived ... How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth Salvation, that saith unto Zion thy God reigneth (Is. 52, 7).
>
> ... On the 12th of October Dea Elijah Alford arrived and settled at the center of the town ... Impressed with a sense of the goodness of God in preserving their health and lives, while on their journey, and after their arrival, having experienced no special calamity ... (except in the removal of Rhoda the wife of Jeremiah Lyman who departed this life on the 16th of June near Utica in the State of New York) and desirous of Manifesting their gratitude to the Giver of every good and perfect gift, they observed the fifth of Dec as a day of thanksgiving and praise to Almighty God, for the distinguished mercies which he had bestowed on them -
>
> 1812
>
> During the winter (it being a new country) and finding provision scarce and dear, they were somewhat straitened for food, but they suffered no special inconvenience. By May of this year, an unhappy and ill famed war broke out

between the United States and Great Britton which distressed the inhabitants of this and other frontier towns ... In August an alarm was given and the people were much agitated, fearing an attack from the Indians - The men were called from their labour, were unable to clear and sow which occasioned some want of provision. But while the men were summoned to the field of battle and the women and children filled with fear, they were not wholly deprived of religious privileges. They convened statedly on the Sabbath for public worship and missionaries occasionly visited them.

The 25th of Dec was observed as a day of thanksgiving and prayer to Almighty God ... This winter ... parents mindful of their children as well as of themselves erected a log School house near Thatcher Conants and had a school a short time. About 20 Schollars attended ... They also attended public worship in the School house. The settlement was increased this year by the addition of five families and diminished by the removal of one ...

1813

During this season the unpropitious war which broke out last year occasioned great distress, and the loss of many lives. The people of Sharon suffered in the general calamity. Many were summoned to the field of battle, some for months at a time ... In the sudden alarms, fear seized on every soul. Such an alarm was experienced on the 6th of May ... Sept 9th was observed as a day of fasting and prayer, in compliance with the President's proclamation ... The people suffered some from the war and some from want of provision, the scarcity being occasioned principally by the war.

The settlement was increased this year by one family. The number of families at the end of the year was 14 ... During the year some individuals began to be dissatisfied about the place of holding public worship ... Some thought public worship ought to be at the School house. Others considered the center of the town the most suitable place and unkind feelings began to arise ... Nov 15th Dea. Elijah Alford was chosen Justice of the Peace. He was the first magistrate chosen and commissioned in the town.

1814

The dissatisfaction ... as to the place of holding public worship continued ... The disagreement was so great among the brethren and friends that on one Sabbath they held two meetings, one at the center, the other at the north school house. Thus peace and friendship was restored ... The settlement suffered some this year by the war though not as much as in the two preceding years ... The increase of the field was small as in the two preceding years on account of the war - but little seed was sown which rendered provision scarce and dear ... But though straitened in their circumstances they were blessed with health - at the close of the year (Dec 8th) they kept a day of thanksgiving to Almighty God.

1815

Jany 12th was observed as a fast, proclamation by the President, and March 31st as a day of Thanksgiving for the return of peace, proclamation by the Governor... On the 15th of August the church in Sharon put themselves under the care of the Presbytery of Grand River ...

1816

On the first of January the people assembled to attend the concert of prayer for the spread of the gospel ... They commenced a practise which was continued. They met on the first Monday of the month to unite with the christian world in prayer for the prosperity of Zion and the overthrow of Satan's kingdom ... The 20 of June was observed as a day of fasting and prayer, on account of the drought ... The settlement was visited this year by Missionaries ...

1817

The place that had been selected as a burying ground at the center of the town, being too wet for convenience, another was selected about 3/4 of a mile north of the center, on the South west corner of Lot No 77 and on the 17th of Feb Six coffins were removed to it from the burying place at the center ... April 12 was observed as a day of thanksgiving for health and plenty, proclamation by the Governor. April 7 the people raised a building of hewed logs 30 feet by 24, at the center of the town, for the purpose of holding meeting.

... Being desirous of enjoying the stated preaching and ordinance of the gospel the people formed themselves into a society, and on the 16th of June, the church and society presented a unanimous call to the Rev Joseph Treat who was then employed by the Connecticut Miss. Society to Settle in the ministry and labour with them one half of the time ... The 21st of Sept he preached for the first time in the meeting house. The 24th he was installed by the G. R. Presbytery the Pastor of the church and society in Sharon.

The settlement then consisted of 37 families and 203 souls. The season was favorable but there was no fruit owing to frost. A school in the South as well as the North part of town, both winter and summer ... During the year 9 families moved into the town Making at the end of the year 38 families ... The church at the time that Mr Treat was installed consisted of twenty two Members, nine males and 13 females ..."

Joseph Treat's record then lists the "Names of Families and their children in Sharon at the close of 1817." The names of the heads of these families and the names of eleven single men follow:

Daniel Jagger	Joel Bradford	Nathan N. Messenger
Oliver Eggleston	Jonathan Foot	Jacob Earl
Ebenezer N. Messenger	Ebenezer O. Messenger	Joseph Earl
Levi Alford	Hiram Messenger	Ruben Ferguson
Alpheus Streator	James Snow	Thomas Lee
Jeremiah Lyman	Elijah Alford	James Earl
Thatcher Conant	Aaron P. Jagger	Robert Earl
Nathan Birchard	Benjamin Higley	Joseph Higley
Gideon Bush	Elijah Alford, Jr.	Ephriam L. Williams
Isaac Clark	John Seely	Nicholas McConnell
Dillingham Clark	Ephriam Seely	Levi Ellis
James Robe	John Streator	Benjamin C. Yale
Ezra Taylor	Robert M. Gordon	

John A. Messenger	Benjamin Wroth	Eli Case
Apollos Grainger	Joshua Walden	Nathaniel Rudd
Harlow Heading	Joseph Southworth	Xenophon Wadsworth
Jonathan Stearns	Stillman Scott	

38 families -- 208 souls

In the first year of Joseph Treat's pastorate fourteen additional families came into the settlement. At this time the church with its own "settled minister" was exceptionally favored. A majority of the churches on the reserve were then still dependent upon missionary assistance. Joseph Badger, writing from Ashtabula, Ohio, under date of October 31st, 1818, to Doctor Jeremiah Day, president of Yale College, emphasized the great need for ministerial leadership in the churches of his field. He then continued, "In regard to this part of the vineyard (east of Cuyahoga) there are fourteen ministers ten of which are from New England, there are several Baptists & Methodists besides - of the most ignorant & bigoted sort. Several places are now preparing to settle ministers, two young men of promising talents, & are now preaching on trial & another on call; if these all settle we shall have seventeen soon in this region.. It is believed that no other portion of the state is half so well supplyed & yet not one third of the settlements have preaching excepting Missionary Labourers. The state in general affords a dark & sickening picture."

Such a cheerless description could scarcely have applied to the church in Windham, however. By 1821 it had quadrupled its original membership. At this time additional schools had been opened to meet the town's requirements. In 1825 Joseph Treat reported: "... four schools were kept ... for several months summer and winter." In his last year with the church (1827) the town's population had grown to one hundred and six families, "575 souls." But dissension had appeared amongst the church members "and on the 4th of Oct the Pastoral relation subsisting between Mr Treat and the congregation of W was dissolved." Nevertheless, during the following year (1828) the congregation erected a new house of worship, a fairly pretentious "frame" building. Three years later the church received its second "settled minister."

In the meantime a whole era had ended. Early pioneers in the Reserve had lived in almost complete isolation, practically dependent upon new arrivals from the East for news of the outside world. Until a stage route between Pittsburgh and Cleveland was opened to pass through the township, and a post office established in Windham in 1818, the new settlement had received the news as it was passed along by travelers on the so-called State Road extending southeastward from Garrett's Mills in the township of Nelson to the Mahoning River towns of Warren and Youngstown. Even after the post office was opened on this same route, mail service into Windham continued to be irregular for a good many years. In the early part of 1826 a newspaper in the county reported: "The line of stages between Pittsburgh and Cleveland have always been more or less irregular, but arrangements now are made ... to prevent these irregularities ... The line is now completely established from Pittsburgh to Cleveland and will run twice a week."[22] At this time (1826) Deacon Elijah Alford wrote to his cousin, Judge Higley, in Vermont, asking for news of his "aged mother" (Hannah Higley born on March 11, 1736/7, in Simsbury, Connecticut), and learned that she had died three years earlier! The assurance of better means of communication brought to an end the early years of isolation and then Joseph Badger's "new day" - just as he had predicted - dawned for the Reserve.

In these same years, however, Becket's population had been reduced by nearly a hundred and nearby Washington's by twice as many. In both towns many homesteads and farms which had been exchanged for lands on the Reserve continued for some time to be the property of the State of Connecticut. They had been assigned to the state by the Connecticut Land Company in an attempt to meet its financial obligations to the state for taxes.[23] These Massachusetts lands for more than a decade were occupied intermittently by tenants. But when new turnpikes were opened and news of a "proposed rail-road" from Springfield to Pittsfield was circulated, then Berkshire profited immediately. Becket's population was restored to "somewhat more than a thousand" and the church

regained in membership far more than it had lost.

Meanwhile Becket sons in the "Massachusetts settlement" had rendered service not only in church and civil state but, as Joseph Treat recorded, in defense of their new homes in New Connecticut. Throughout the "unhappy and ill famed" war of 1812 many of these sons of Becket were constantly in active service or on parole duty. When the news of General Hull's surrender at Detroit alarmed the whole Northwest frontier one company of Ohio militiamen included at least a dozen of the Becket sons, with Benjamin Higley as one of the sergeants, Hiram Messenger a corporal and Freeman Conant the Fifer.

Two of Becket's Minutemen, Elijah Alford and Bille Messenger, and another Revolutionary soldier of Becket, John Seely, who was in Washington's army at Valley Forge, are buried in Windham's "burying ground north of the center." Another of Windham's original proprietors, Jeremiah Lyman, according to Professor Lyman Coleman[24] writing in 1872, "had been a soldier in the army of the Revolution, and is supposed to have received bounty lands which he sought to cultivate." In the last war not only men but the township's soil - almost all of the southern half of the township included in a government arsenal area - and a good portion of its resources were conscripted. Yet the church founded by sons of Becket stands steadfast, guarding a spiritual heritage. And great, great grandchildren now salute the mother church nearing a two hundredth birthday.

To friends in Becket, who have since passed to the Great Beyond, to Willis D. Ballou and to James Burwell Turner, in particular, who made available for study the Proprietors' Book of Township Number Four, the First and Second Books of Town Records and the original records of The First Church of Christ in Becket, there is profound indebtedness. Their recompense is set in the enduring granite which designates the site of Becket's first Meeting-house.

For the documents which form the basis of her sketch of Windham in the Western Reserve this writer owes a great debt of gratitude to a beloved cousin, Herbert James Alford, who is also beyond all earthly acknowledgments.

There is no need to add a comprehensive bibliography, though such a one might include a long list of works not cited in the Reference Notes which follow.

REFERENCE NOTES

1 C. M. Andrews, The Colonial Period of American History, The Settlements, Vol. 2, pp. 104-112.

2 Ellen D. Larned, History of Windham County, Connecticut, Vol. 1, pp. 459 ff; by same author, Historic Gleanings in Windham County, Connecticut.

3 Lucius I. Barber, M.D., A Record and Documentary History of Simsbury, 1931.
John E. Ellsworth, History of Simsbury, 1642-1935.

4 Mary Coffin Johnson, The Higleys and Their Ancestry, 1896.

5 "Lott N^{o} 54" was deeded to Elijah Alford by his father in October, 1757. In the preceding April Elijah, 2nd, was born in Becket. (Becket, Mass. Vital Records to 1850). Elijah, Sr., died accidentally in January, 1771. On January 28, 1771, at a special town meeting in Becket, with Deacon Isaiah Kingsley as moderator, Ensign James Birchard was chosen "A Selectman to act and Continue in that office until the next annual March meeting in the Room of M^{r} Elijah Allford Deceased." (Town Book of Becket)

6 The senior James Birchard was "recommended" to the First Church in Becket from the "Church of Christ in Bolton" and his wife, Deborah (Marks), from "the Rev^{d} John Ballentines Church in Westfield." Ensign James, a 1st lieutenant in the colonial army, continued his loyalty to the British Crown until December, 1777, when with six others he was forced by Becket townsmen to take an oath of allegiance and promise henceforth to "be true and faithfull to the United States of America." Thereafter he was financially responsible for a substitute in the Continental Army.

7 Benjamin Wadsworth in 1694 accompanied the party of "Commissioners of Massachusetts" who went to Albany for a conference and treaty making with the Five Nations. Wadsworth's "pocket journal" of the trip has furnished a valuable account of the party's experiences on this trip through the wilderness westward from Springfield and Westfield. They had "bad travelling," he wrote, over a road which was "very woody, rocky, mountainous, swampy; extream bad riding it was ... y^{e} greatest part of our road was a hideous, howling wilderness." In this account are a good many references also to the "25 Sachims" of the"Maquase, Oneydes, Onnondagas, Cayouges and Sennekes," who with their attendants, assembled in Albany for the treaty making.

8 James Luce Kingsley (Yale College, 1799, professor of ecclesiastical history in Yale College, 1805-1817), Genealogy of the Kingsleys, 1844, an unpublished manuscript. Professor Kingsley cited an erroneous date for the marriage of Nathaniel and Sarah (Walden) Kingsley and omitted the name of their eldest child, Sarah, from the list of their children.

9 C. A. Archer, Becket's First Fifty Years: 1752-1802, 1952.

10 Until her death less than four years later (June 25, 1761), David King's widow, Lydia, daughter of Ensign Stephen and Lydia (Belden) Kellogg of Westfield, continued his practice of making the "Dwelling House of M^{r} David King" a place of assemblage during the organization

of the new township. At her death her younger son, Solomon, became owner of this extensive property along the eastern side of Center Pond, which had figured so conspicuously in earliest township records. Solomon did not marry until 1781 when Elizabeth Manley of Coventry, Connecticut, (daughter of George and Elizabeth Turner Manley) became his wife. They had no children. But Captain Solomon King at his death in 1809 left a portion of his large properties to children of his sister, Abigail King Birchard. Certain grandchildren of Lydia Kellogg King, and certain of her Kellogg nephews, were amongst the migrants to "Massachusetts settlements" in the Ohio Western Reserve.

11 Asa Manley was a son of George and Elizabeth (Turner) Manley.

12 Benjamin Higley born in Becket, November 30, 1777, was second son of Micah and Olive Adams Higley. His father, mistaken for a deer in the woods of Becket, was fatally shot by his brother-in-law, James Rudd, on December 19, 1778. Micah's widow married his cousin, Elijah Alford, on October 11, 1779.

13 For details concerning Joseph Badger's remarkable career as Revolutionary soldier and first missionary in the churches of the Western Reserve there are many references: a "Memoir" or autobiography compiled from Badger's private journal and correspondence by his nephew, Professor Henry N. Day (Yale College, 1828), and published in Hudson, Ohio, 1851; an autobiographical letter written in Badger's eighty-fourth year, published in the American Quarterly Register, 1841; testimonials by two Yale men who knew Badger personally, included in the "Annals of the American Pulpit," and Franklin B. Dexter, Biographical Sketches of Graduates of Yale College, 4th Series. "In personal appearance he was tall, slim, erect, had blue eyes, brown hair and a pleasing expression of face. In temperament and action he was quick and somewhat impulsive, yet he was considerate & slow of utterance, rarely, if ever, uttering an imprudent word. In his social intercourse he was sedate or facetious as the occasion seemed to require. He enjoyed hearing and telling amusing anecdotes. In his style of preaching he was apostolic, plain, simple and logical. He had but one grand aim in life & that was to do what he could to advance the moral and spiritual welfare of mankind." This is but one of the many tributes which might be cited.

Amongst manuscripts in Yale University's Sterling Memorial Library are some of Badger's letters to the younger Jeremiah Day. It was under the tutelage of the elder Jeremiah Day that Badger had been prepared to enter Yale College, commencing, as he remarked in his autobiographical sketch, with "the incipient lessons for children eight or nine years old in the common school," although he was then in his "22nd year" (he was born in February, 1757). He had served as Minuteman in the First Berkshire Regiment and in Washington's Army until stricken with fever when he "took a discharge from the principal surgeon;" then he re-enlisted and served for still another year. He received his degree from Yale College in 1785. His wife was Lois Noble, a younger sister of Mrs. Jeremiah Day. When this pioneer missionary died in his ninetieth year (1846) he was but one of forty Yale men who were then laboring in the churches newly established in the Reserve.

14 William Elliot Griffis, Sir William Johnson and the Six Nations; Sir William Johnson Papers, Vols. 3 and 4.

15 B. A. Hinsdale, The Old Northwest; Emilius O. Randall, History of Ohio, Vol. 2.

16 Henry P. Johnstone, Yale in the Revolution.

17 Tracts of the Western Reserve and Northern Ohio Historical Society, 1870 - 1877.

18 Votes and Proceedings Connecticut Land Company; The Connecticut Land Company and Accompanying Papers in The Western Reserve Historical Society Tracts, No. 96.

19 Colonel John Garrett from Delaware in 1804 established a saw-mill and a grist-mill on Silver Creek near an intersection on the original road leading into Windham Township from Nelson. Garrett's Mills served all the early settlers within a radius of fifteen to twenty miles about it. Colonel Garrett died in 1806 at the age of forty-six but his widow carried on his milling business for forty years thereafter. The village of Garrettsville received its name from Garrett's Mills.

20 Leander, son of Salmon Sackett, was born in Warren, Conn., in April, 1795, and removed with his father's family to Tallmadge, Ohio, in 1811. His father was a prominent early resident of Tallmadge. His grandfather, Capt. Justus Sackett, a native of Hebron, removed to Litchfield County and was conspicuous in religious, civil and military affairs.

21 Ezra Chaffee had studied medicine with Doctor Oliver Brewster in Becket. He was reputed to have been "a man of exceptional ability in his profession" and his removal from Windham to the township of Palmyra after only two years was considered "a great loss to the settlement," that is, Windham.

22 History of Portage County, Ohio, 1885, page 286.

23 A History of the County of Berkshire, Massachusetts, 1829, page 347.

24 The Reverend Lyman Coleman, D.D., of Middlefield, Mass., of the Yale College class of 1817, taught in Yale, Amherst, Princeton and, after studying in Germany and the Orient, at Lafayette College where he was considered" ... broader, more travelled and a riper scholar than any other man who had yet entered the Lafayette Faculty."

HECKMAN
BINDERY INC.
JAN 99
Bound-To-Please® N. MANCHESTER, INDIANA 46962